THE DIVINE VIBRATION
(SPANDAṆIRṆAYA)

by

MADHUSUDAN KAUL

THE
VRAJAJIVAN INDOLOGICAL STUDIES
66

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PREFATORY

The present edition of the Spandakārikās with the Nirṇaya of Kṣmemarāja is based on the collation of the following manuscripts:

A : Belonging to this office Library. Contains 37 leaves written in exquisite Sarada characters. Each page of it contains 16 lines. It is a transcript of some old manuscript, written on new Kashmiri paper and is on the whole incorrect.

B : Belong to Pandit Rajanaka Mahesvara of this department. Consists of 40 leaves, is written is Sarada characters on new Kashmiri paper about fifty years old and is generally correct. Unfortunately, it runs only up to the 25th Kārikā. Despite this defect, it has proved a valuable guide in the preparation of the present edition.

C : A transcript kindly got prepared, at the request of the Research Department, by the Curator, Government Oriental Manuscripts Library, Egmore, Madras, of about 54 pages, without beginning and wanting in the commentary on the 13th stanza of the 3rd section.

I have here to express my thanks to the Curator, Government Oriental Manuscripts Library, Madras, through whose kindness I secured a copy of the complete work in his possession, and to Pandit Mahesvara Rajdan, Pandit of my office, as also to those of my subordinates who helped me every now and then with their suggestions in preparing the present volume of the Kashmir Sanskrit Series.

Madhusudan Kaul

INTRODUCTION

Ever since the beginning of the Christian era until, more or less definitely, the close of the seventh century, the valley of Kashmir remained in close contact with the Buddhists. They carried on their proselytising propaganda successfully and the whole of Kashmir came under their sway.

Teachers like Dignāga and Dharmakīrti appealed most to the minds of the people and consequently the belief of the populace in the tenets of the Śaivaism received a great shock. The voice of the Śaivaistic teachers of this period was feeble in comparison with that of the Buddhists. The former busied themselves with the work of giving the coloring of the Dualistic Śaivaism to the extant Śaivāgamas. The present Idealistic monism was unknown of less heard and spoken of. It was in the 8th century that Vasugupta was born and studied the Śaivāgamas from the standpoint of the Idealistic Monism. The power of argumenting was so strong in the Buddhist philosophers that even he felt in a fix to meet them and come out triumphant in creedal controversies.

Some of the Buddhist teachers, headed by Nāgabodhi, engaged him in a wordy warfare of discussions. When all his intellectual resources failed him to gain victory over Bodhi, he tried to seek divine help and implored the favor of Śiva. To him, He appeared in a dream and instructed him to repair to the Mahādeva mountain, where he could find the Śivasūtras engraved on the rock. Thus, receiving the holy command, Vasugupta hurried to the spot and great was his joy when he found them there. The Sūtras were copied and published by him.

The Spanda system owes its origin to them and concerns itself with their elucidation and popularisation. The Spandakārikās, which have already been presented to the public in the recensions of Rāmakaṇṭha and Utpala Bhaṭṭa, form a detailed commentary on the Śivasūtras. On this point, all Śaivaistika writers are agreed. It is only the authorship of the Kārikās that has practically remained and will remain a matter of dispute.

Utpala Bhaṭṭa the author of the Spandapradīpikā, a commentary on the Spandakārikās, together with a host of other Spanda students endorses the view that they are the work and production of Kallaṭa, the chief disciple of Vasugupta. The fifty third stanza in the Spandapradīpikā reads as follows:

वसुगुप्तादवाप्येदं गुरोस्तत्त्वार्थदर्शिनः ।
रहस्यं श्लोकयामास सम्यक् श्रीभट्टकल्लटः ॥

"Kallaṭa Bhaṭṭa rightly versified the secret doctrine after he received it from his teacher Vasugupta who had discerned the real being."

It may be borne in mind in this connection that the stanza is not found in the recensions of Rāmakaṇṭha and Kṣemarāja.

Kṣemarāja upholds the view that they were written by Vasugupta himself. What lends weight to his assumption is the presence of the following stanza in his recension of the Spandakārikās:

लब्ध्वाप्यलभ्यमेतज्ज्ञानधनं हृद्गुहान्तकृतनिहितेः ।
वसुगुप्तवच्छिवाय हि भवति सदा सर्वलोकस्य ॥

The occurrence of the word 'Vasuguptavat' in the above stanza is very important for the solution of the riddle. The probable objection that might be raised against this view is the absence of this stanza in other recensions. But it does not seem to vitiate the view of Kṣemarāja as Maheśvarānanda, the reputed

author of the Mahārthamañjarī, quotes it in toto in the commentary on his own Mahārthamañjarī.

The name of the commentary written by Kṣemarāja is Spandanirṇaya. It was undertaken at the request of his own pious pupil Sura. The material, that the author used in preparing it, is openly declared to have been obtained from Abhinavagupta, the illustrious exponent of the Śaivāgama.

ARRANGEMENT OF THE KĀRIKĀS

Kṣemarāja in his own recension of the Kārikās follows partially the same order and division as was adopted by Rāmakaṇṭha. The Kārikās, numbering in all fifty, are arranged into three chapters and each chapter is called Nissyanda, *i.e.*, vibration. The first vibration goes by the name of *the vitality in real nature*, the second by *the energy in the rise of intuition* and the third by *the energy in and of glory*. The last section, though called Nissyanda, does not form part of the main body of the book and is a mere panegyric on the author's spiritual teacher and the author.

WHAT DOES SPANDA REALLY MEAN?

The author himself undertakes to discuss what spanda really stands for by both positive and negative lines of description.

Positively the describes it as that power of consciousness which infuses life into the physical senses, otherwise appearing insentient. The realisation of that power is within an easy reach to him who watches and observes clearly his own free conscious nature. This mode of exertion is according to the Śaivaistika terminology known as 'Bhairava.' The same power of spanda, while animating the senses, is aptly described as causing creation existence and dissolution. Every phenomenon in the life-history of the animate nature is brought into existence, maintained and

lastly put to an end by the same power. The realisation of that state places one above the fears of creative and destructive forces that bring about changes in everything whether animate or inanimate.

Negatively it means a state wherein no pain, no pleasure, no perceptible exists. It is said that an object when sensed represents nothing more than its consciousness, *viz.* apart from consciousness it has no basis. For fuller treatment of this point the attention of the reader is drawn to pages 62-63.

The objection how an individual soul, regarded identical with that principle, experiences the limitation in his powers, is best replied by the author when he says that it is his free will that makes him appear as limited in his glory. When, on the other hand, the individual soul, out of his own free will, identifies him self with that radical principle of universal consciousness, all his chains drop down and his original glory returns to him, undiminished.

The embodied soul, though in reality identical with that principle of universal conscious energy, does not appear as such, owing to the three self-imposed limitations known as Aṇava, Māyīya and Karma. These defilements circumscribe his powers of desire, knowledge and activity. When, through persistent introspection and the right mode of approaching things external, these impurities are over, there shines forth that supreme state wherein there is perfect bliss, perfect knowledge and perfect authorship.

The supreme state is not, as some blindly suppose, a kind of vacuum, but it is rather an inexhaustible store-house of complete knowledge and complete activity. As an ever-present perceptivity spanda principle can never assume the state of being recollected.

The spanda principle itself appears in the subject-object relation. When identical with light, it appears in the subjective aspect and, when identical with the manifest action, it assumes the form of the object. Consequently, the whole world whether subjective of objective, being the manifestation of that one principle, is always known to him who realises the essence of that principle. For that principle constitutes both the subject and the object the only two logical constituents of the Universe.

The author enumerates several emotional moods in which, as a consequence of one's attentive frame of mind, the spanda principle is well realised.

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श्रीक्षेमराजविरचितः

स्पन्दनिर्णयः

SPANDANIRṆAYAḤ

प्रथम निःष्यन्दः

Section 1

सर्वं स्वात्मस्वरूपं मकुरनगरवत्स्वस्वरूपात्स्वतन्त्र-
स्वच्छस्वात्मस्वभित्तौ कलयति धरणीतः शिवान्तं सदा या ।
दृग्देवी मन्त्रवीर्यं सततसमुदिता शब्दराश्यात्मपूर्णा-
हन्तानन्त[1]स्फुरत्ता जयति जगति सा शाङ्करी स्पन्दशक्तिः ।। 1 ।।
स्पन्दामृते चर्वितेऽपि स्पन्दसंदोहतो मनाक् ।
पूर्णस्तच्चर्वणाभोगोद्योग एष मयाश्रितः ।। 2 ।।
सम्यक्सूत्रसमन्वयं परिगतिं तत्त्वे परस्मिन्परां
तीक्ष्णां युक्तिकथामुपायघटनां स्पष्टार्थसव्याकृतिम् ।
ज्ञातुं वाञ्छथ चे[2]च्छिवोपनिषदं श्रीस्पन्दशास्त्रस्य त-
द्वृत्तावत्र धियं निधत्त सुधियः स्पन्दश्रियं प्राप्नुत ।। 3 ।।

Śaṅkara's Spanda Energy out of Her own nature portrays, of the background of Her pure self, the totality of categories, as a mirror does the city, from earth up to Śiva, which (totality) is one in substance with Her own self. She is the divinity representing the faculty of cognition. She forms the vitality of mantras and is ever abloom. Identical with the Universe of sound and with the supreme egoity or infinite consciousness, she exults in glory all the wide world over.

My Spandasandoha has already thrown light in a measure on the principle of Spanda. And now an adequate effort is

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1. ग. पु. नन्देतिपाठः । 2. क. ख. ग. पु. चिदिति पाठः ।

directed to giving a detailed and satisfactory exposition of the same principle.

This gloss on the Spanda system is calculated to explain the right interconnection of the Sūtras, *i.e.* the Spandakārikās; to enable a student for acquiring a close approach to the highest principle; to teach the method of pointed reasoning and the right application of the means (upāya); to help in the proper understanding of the self-evident truths and lastly to bring home the secret philosophy of Kashmir Śaivism. The intelligent should, hence, pin their attention to this gloss and thereby acquire the wealth of Spanda.

इह हि विश्वानुजिघृक्षापरपरमशिवावेशोन्मीलितमहिमा स्वप्नोपलब्धोपदेशः श्रीमान्वसुगुप्ताचार्यो महादेवपर्वताद्भावदिच्छयैव महाशिलातलोल्लिखितान्यतिरहस्यानि शिवसूत्राण्यासाद्य प्रसन्नगम्भीरैरेकपञ्चाशता श्लोकैरागमानुभवोपपत्त्यैकीकारं प्रदर्शयन्संगृहीतवान् ।

Introductory

Tradition : Vasugupta, a great teacher of the past, received initiation in a dream from Parama Śiva Who is ever ready to exhibit his kindness to the Universe and his spiritual glory was as a consequence enkindled by his grace. Under his holy command, once, he repaired to the Mahādeva mountain and found the heretofore hidden Śiva Sūtras, engraved on the surface of the rock. To elucidate the harmony that subsists between the revelation and the experience, the Sūtras were collected and epitomized in the 51 Ślokas of the Spanda Sāśtra, which are clear yet deep.

तत्र—(1) पञ्चविंशत्या स्वरूपस्पन्दः, (2) सप्तभिः सहजविद्योदयस्पन्दः, (3) एकोनविंशत्या विभूतिस्पन्द उक्तः,—इति त्रिनिःष्यन्दमिदं स्पन्दशास्त्रम् ।

Synopsis of the book

The first 25 stanzas discuss the energy of Svarūpa or the vitality in real nature; the next seven, the energy in the rise of

Sahajavidyā or intuition; the last 19, mention the energy in and of glory. Thus the Spandakārikās are arranged into three chapters.

तत्र प्रथमनिःष्यन्देऽस्मिन् स्तुतिपूर्वं प्रकरणार्थः श्लोकेनोपक्षिप्तः । ततश्चतुर्भिः श्लोकैः सोपपत्तिकं स्पन्दतत्त्वं व्यवस्थापितम् । ततः श्लोकाभ्यां साभिज्ञानं तत्प्राप्तावुपाय उक्तः । श्लोकेनोपायविप्रतिपत्तिर्निरस्ता । श्लोकेनोपाय एवोपयेप्राप्त्यानुरूप्य-कथनेनोपोद्वलितः । तत एकेन तदुपायलभ्यं यादृगुपेयस्य स्वरूपं तदुपदर्शितम् । ततस्तदवष्टम्भात्संसाराभवः श्लोकेनोक्तः । द्वयेनाभाववादिमतं व्युदस्यता तद्वैलक्षण्यं स्पन्दतत्त्वस्योक्तम् । श्लोकेन तदुल्लासितस्य कार्यस्य क्षयित्वेऽपि तदक्षयमित्याख्यातम् । एतदेव श्लोकाभ्यामुपपाद्याभाववाद एवोन्मूलितः । तत एकेन सुप्रबुद्धस्य सदैवैतत्प्राप्तिः, प्रबुद्धस्य तु पूर्वापरकोट्योरित्यावेदितम् । एकेन सुप्रबुद्धस्य प्रतीतेर्विषयविभाग उक्तः । ततोऽन्येन सुप्रबुद्धस्यावरणाभावे युक्तिरूपक्षिप्ता । श्लोकेनाप्रबुद्धस्य स्थगितस्वरूपतोक्ता । तत एकेन सुप्रबुद्धतालाभाय सततमुद्यन्तव्यमित्युक्तम् । श्लोकेन व्यवहारावस्था एव काश्चित्तदितरसकलवृत्तिक्षयरूपा उद्योगस्य विषय इत्यावेदतिम् । ततोऽपि प्राप्तप्रबोधेन सुप्रबुद्धतायै योग्युचितसौषुप्ततमोवरणविदलने प्रजागरितव्यमित्युक्तं श्लोकत्रयेण,—इति 'यस्योन्मेष' इत्यादेः 'प्रबुद्धः स्यादनावृत' इत्यन्तस्य तात्पर्यम् । अथ ग्रन्थार्थो व्याख्यायत्ने—

Of them the first begins with the stanza of salutation which, besides being such, gives, in a nutshell, the subject-matter of the thesis. The next four stanzas prove the Spanda principle by valid arguments. The sixth and the seventh describe the means to its attainment along with its recognizing characteristic. The eighth is devoted to refutation of the objections raised against the means. The ninth strengthens the position of the upāya, because it discusses the unfailing character of the latter in leading to the goal. The tenth explains the real nature of the goal as obtainable by that means. The eleventh tells how the delusion of the world ceases by strict adherence thereto. The 12th and the 13th, by discarding the view of the Nihilists, bring out the striking contrast between their view and that of Spanda. The 14th establishes the indestructibility of the Spanda principle although the world of objects brought into play by that principle is destructible. While supporting the same view, the 15th and the

16th explode the theory of Nihilism. The 17th remarks that, while the realization of this principle is always within the reach of the fully awakened, the partially awakened have it only at the *two extreme stages*. The 18th gives the sphere of the objects that are sensed by the fully awakened. The 19th summarises the process conducive to the vanishing of obstacles in the way of the fully awakened. The 20th relates how, in the case of the unenlightened, the real nature is shrouded in mystery. The 21st is directed to emphasise the necessity of incessant exertion for the acquisition of complete enlightenment. The 22nd says that there are particular functions in the worldly life, which, as leading to the stoppage of all others, afford the field for this exertion. The 23rd-25th urge that the enlightened should always be on the alert to be perfectly enlightened by cutting to pieces, in a manner befitting yogis, the veil of darkness akin to the state of sound sleep.

This is the sum and substance of the section beginning with "at Whose waking etc." and ending" " will be enlightened etc."

यस्योन्मेषनिमेषाभ्यां जगतः प्रलयोदयौ ।
तं शक्तिचक्रविभवप्रभवं शंकरं स्तुमः ॥ 1 ॥

Yasyonmeṣanimeṣābhyāṁ jagataḥ pralayodayau,
taṁ śakticakravibhavaprabhavaṁ śaṅkaraṁ stumaḥ.

(We) offer our salutation to that Śaṅkara Who is the fountain-head of all glory manifest in the wheel of energies and at Whose waking and sleeping the world finds its dissolution and rise.

'शम्' उपशान्ताशेषोपतापपरमानन्दाद्वयमयस्वचैतन्यस्फारप्रत्यभिज्ञापनस्वरूपमनुग्रहं करोति यस्तमिमं स्वस्वभावं शंकरं स्तुमस्तं विश्वोत्कर्षित्वेन परामृशन्तस्तत्क्लृप्त-कल्पितप्रमातृपदनिमज्जनेन समाविशामः, तत्समावेश एव हि जीवन्मुक्तिफल इह प्रकरण उपदेश्यः । बहुवचनमनुग्रहदृष्टिकटाक्षिताशेशानुग्राह्याभेदप्रथनाय । तमित्यनेन यदस्य निसामान्यत्वमपि ध्वनितं तत्प्रथयति यस्येत्यर्धेन । इह परमेश्वरः प्रकाशात्मा महादेवः शब्दाराशिपरमार्थपूर्णाहन्तापरामर्शसारत्वात् सदैवानन्दघनस्फुरत्तात्मकोभयविसर्गा-

रणिपराशक्त्यात्मकपूर्णस्वातन्त्र्यस्वरूपस्तत एव चित्स्वाभाव्यादचलस्यापि श्रीभगवतः स्वातन्त्र्यशक्तिरविभक्ताप्यशेशसर्गसंहारादिपरम्परां दर्पणनगरवत्स्वभित्तावेव भावि-युक्त्यानधिकामप्यधिकामिव दर्शयन्ती किंचिच्चलत्तात्मकधात्वर्थानुगमात्स्पन्द इत्यभिहिता, तेन भगवान्सदा स्पन्दतत्त्वसतत्त्वो न त्वस्पन्द, यदाहुः केचित् 'अस्पन्दं परं तत्त्वम्' इति । एवं हि शान्तस्वरूपत्वादनीश्वरमेवैतद्भवेत्। स्फुरत्तासारस्पन्दशक्तिमयशंकरात्मक-स्वस्वभावप्रतिपादनायैव चेदं शास्त्रं समुचितस्पन्दाभिधानं महागुरुभिर्निबद्धम् । एतच्च व्यक्तीभविष्यति । सा चैषा स्पन्दशक्तिर्गर्भीकृतानन्तसर्गसंहारैकघनाहन्ताचमत्कारानन्दरूपा निःशेषशुद्धाशुद्धरूपमातृमेयसंकोचविकासाभासनसतत्त्वा सर्वोपनिषदुपास्या युगपदेवोन्मेष-निमेषमयी । तथा हि—शिवादेः क्षित्यन्तस्याशेषस्य तत्त्वग्रामस्य प्राक्सृष्टस्य संहर्तृरूपा या निमेषभूरसावेवोद्भविष्यद्दशापेक्षया स्रष्टृरूपोन्मेषभूमिस्तथा विश्वनिमेषभूश्चिद्घनतोन्मेषसारा चिद्घनतानिमज्जनभूमिरपि विश्वोन्मेषरूपा । यदागमः —

लेलिहाना सदा देवीं सदा पूर्णा च भासते ।
ऊर्मिरेषा विबोधाब्धे शक्तिरिच्छात्मिका प्रभोः ॥

इति । श्रीमान्महेश्वरो हि स्वातन्त्र्यशक्त्या शिवमन्त्रमहेश्वरमन्त्रेश्वरमन्त्रविज्ञानाकल-प्रलयाकलसकलान्तां प्रमातृभूमिकां तद्वेद्यभूमिकां च गृह्णानः पूर्वपूर्वरूपतां भित्तिभूततया स्थिमामप्यन्तः स्वरूपावच्छादनक्रीडया निमेषयन्नेवोन्मेषयति उत्तरोत्तररूपतामवरोहक्रमेण, आरोहक्रमेण तूत्तरोत्तररूपतां निमेषयन्नेव ज्ञानयोगिनामुन्मेषयति पूर्वपूर्वरूपतामत एवोत्तरमुत्तरं पूर्वत्र पूर्वत्र संकोचात्मता जहद्विकसितत्वेनासावाभासयति, पूर्वं पूर्वं तु रूपं यथोत्तरं विकसिततां निमज्जयन् सङ्कुचितत्वेन दर्शयति । एवं च सर्वं सर्वमयमेव प्रथयति, केवलं तदवभासितसंकोचमात्रत इयं भेदप्रतिपत्तिरिव यदुद्दलनायेहत्य उपदेश इत्यास्तां तावदेतत् । नीलसुखाद्याभासोन्मेषमय्यपि च संवित् प्रमात्रेकात्मकतत्स्वरूपनिमेष-रूपावभातचरपीताद्याभासोपसंहारूपा चेति स्वसंवेदनसिद्धामिमां युगपदेवोन्मेषनिमेषोभयरूपां प्रतिभां भगवतीं विचिन्वन्तु महाधियः संसारविच्छेदाय । अत एवोन्मेषनिमेषाभ्यामित्येतत्पदं निजवृत्तौ भट्टश्रीकल्लटेन 'संकल्पमात्रेण' इत्यविभक्तमेवेच्छाशक्तिरूपतया व्याख्यायि । संग्र[1]हकृतापि—

एकचिन्ताप्रसक्तस्य यतः स्यादपरोदयः ।
उन्मेषः स तु विज्ञेयः स्वयं तमुपलक्षयेत् ॥ (3/9)

इत्यत्र प्रारब्धचिन्तासंहरणमेव परस्वरूपोदयहेतुरुन्मेष इत्यभिधास्यते प्रवृत्तचिन्तासंहारं विना परस्वरूपोदयाभावात् । एतच्च तत्रैव वितनिष्यामः ।

परामृतरसापायस्तस्य यः प्रत्ययोद्भवः ।
तेनास्वतन्त्रतामेति स च तन्मात्रगोचरः ॥ (3/14)

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1. ग. पु. ग्रन्थकृतेति पाठः ।

इत्यत्राप्युदयः प्रलयपरमार्थ इति स्पष्टमेव वक्ष्यते ।

यदा क्षोभः प्रलीयेत तदा स्यात्परमं पदम् । (1/9)

इत्यत्रापि क्षोभप्रलयात्मा निमेषः परपदोन्मेषरूप इत्यपि निरूपयिष्यते । तदेवमेकैवोभयरूपापि शक्तिः कदाचिदुन्मेषप्रधानतया व्यवह्रियते कदाचिन्निमेषप्रधानतया । ततश्च यस्य सम्बन्धिन्याः स्वरूपनिमेषात्मनः, कार्योन्मेषप्रधानायाः शक्तेर्हेतोर्जगतो विश्वस्य शिवादेर्धरण्यन्तस्योदयोऽभेदसारतानिमज्जनसतत्त्वो नानावैचित्र्यशाली भेदरूपःसर्गः स्वरूपोन्मेषात्मनश्च बाह्यतानिमेषप्रधानायाः शक्तेर्जगतः प्रलयोऽभेदमयतोदयात्मा विचित्रभेदरूपतासंहार इति प्रलयोऽप्युदयरूप उदयोऽपि च प्रलयरूप इति व्याख्येयम् । वस्तुतस्तु न किंचिदुदेति व्ययते वा, केवलं स्पन्दशक्तिरेव भगवत्यक्रमापि तथातथाभासरूपतया स्फुरन्त्युदेतीव व्ययत इव चेति दर्शयिष्यामः । स्थितिविलयानुग्रहाणां विशिष्टप्रलयोदय-रूपत्वान्नाधिक्यमिति प्रलयोदयाभ्यामेव पञ्चविधं पारमेश्वर्यं कृत्यं संगृहीतम् । निर्णीतं चैवं[1]प्रायं मयैव प्रथमसूत्रमात्रविवरणे स्पन्दसन्दोहे । ननुश्रीमन्महार्थदृष्ट्या सृष्ट्यादिदेवताभिरेव विचित्रा । जगतः प्रलयोदयाः संपाद्यन्ते तत्कथमेतदुक्तं यस्येत्यादि,—इत्याशङ्क्याह तं शक्तिचक्रविभवप्रभवमिति । शक्तीनां सृष्टिरक्तादिमरीचिदेवीनां चक्रं द्वादशात्मा समूहस्तस्य यो विभव उद्योगावभासनचर्वणाविलापनात्मा क्रीडाडम्बरस्तस्य प्रभवं हेतुम् । एता हि देव्यः श्रीमन्मन्तथानभैरवं चक्रेश्वरमालिङ्ग्य सर्वदैव जगत्सर्गादिक्रीडां सम्पादयन्तीत्याम्नायः । अथ च कस्मात्परमेश्वरस्य जगत्सर्गसंहारादिहेतुत्वमित्याशङ्कायामेत[2]देवात्तरं शक्तिचक्रेति । यावद्धि किंचिद्विश्वं संभवति तत्प्रकाशमानत्वेन प्रकाशमयत्वात् ।

स्वामिनश्चात्मसंस्थस्य भावजातस्य भासनम् ।
अस्त्येव न विना तस्मादिच्छामर्शः प्रवर्तते ॥ (ई. प्र. 1/5/10)

इति विपश्चिन्निश्चितनीत्या परमेश्वरस्यान्तःप्रकाशैकात्म्येन प्रकाशमानं स्थितं सच्छक्तिचक्रमित्युच्यते यतः परमेश्वरस्यागमेष्वनन्तशक्तित्वमुद्घोष्यते, तस्य शक्तिचक्रस्याभासपरमार्थस्य विश्वस्य यो विभवः परस्परसंयोजनावियोजनावैचित्र्यमनन्तप्रकारं तस्य प्रभवं कारणम् । स एव हि भगवान्विज्ञानदेहात्मकान्स्वात्मैकात्म्येन स्थितान्विश्वानाभासानन्योन्यं नानावैचित्र्येण संयोजयन्वियोजयंश्च विश्वोदयप्रलयहेतुः । तदु[3]क्तं श्रीभट्टकल्लटेन—

विज्ञानदेहात्मकस्य शक्तिचक्रैश्वर्यस्योत्पत्तिहेतुत्वम् ।

इत्येतद्वृत्त्यक्षराणामत्र व्याख्याद्वयेऽप्यानुरूप्यम् । अपि च—

शक्तयोऽस्य जगत्कृत्स्नम् ।

इत्यागमदृष्ट्या—

तस्माच्छब्दार्थचिन्तासु न सावस्था न या शिवः । (2/4)

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1. ग. पु. एवं प्रागिति पाठः । 2 ग. पु. इदमिति पाठः । 3. ग. पु. तदेदिति पाठः ।

इतीहत्यस्थित्या च जगदात्मनः—

तत्खेचर्यूर्ध्वमार्गस्थं व्योम वामेशिगोचरम् ।

इति रहस्यनीत्या च वामेश्वरीखेचरीगोचरीदिक्चरीभूचरीरूपस्य मयैव स्पन्दसन्दोहे सम्यङ्निर्णीतस्य —

अप्रबुद्धधियस्त्वेते स्वस्थितिस्थगनोद्यताः । (1/20)

इत्यत्रापि निर्णेष्यमाणस्यैतद्व्याख्याद्वयव्याख्यातशक्तिचक्रप्रपञ्चभूतस्य च —

यतः करणवर्गोऽयं................। (1/20)

इति स्थित्येन्द्रियग्रामात्मनः

तदाक्रम्य बलं मन्त्राः ....। (2/1)

इति नित्यमन्त्रात्मनः

शब्दराशिसमुत्थस्य शक्तिवर्गस्य..............। (3/13)

इति नीत्या[1] ब्राह्म्यादिदेवतास्वभावस्यैवमादेरनन्त[2]प्रकारस्यापि मयैव स्पन्दसन्दोहे वितत्य निर्णीतस्य शक्तिचक्रस्ययो विभवो माहात्म्यं तत्र प्रभवतीति प्रभवं स्वतन्त्रं न तु पशुवत्परतन्त्रम् । शक्तिचक्रस्य रश्मि[3]पुञ्जस्य यो विभवोऽन्तर्मुखो विकासस्ततः प्रभव उदयोऽभिव्यक्तिर्यस्येति बहुव्रीहिणाऽन्तर्मुखतत्स्वरूपनिभालनादयत्नेन परमेश्वरस्वरूपप्रत्यभिज्ञानं भवतीत्यर्थः । किं च यस्य चिदानन्दघनस्यात्मन उन्मेषनिमेषाभ्यां स्वरूपोन्मीलननिमीलनाभ्यां 'यदन्तस्तद्बहिः' इति युक्त्या जगतः शरीररूपस्य तदनुषङ्गेण बाह्यस्यापि विश्वस्य प्रलयोदयौ यथासंख्यं मज्जनोन्मज्जने भवतस्तं शक्तिचक्रविभवस्य परसंविद्देवतास्फारस्य प्रभवं भक्तिभाजामेतत्स्वरूप-प्रकाशकं शंकरं स्तुमः । तथा यस्य स्वात्मनः सम्बन्धिनो बहिर्मुखताप्रसररूपादुन्मेषाज्जगत उदयोऽन्तर्मुखतारूपाच्च निमेषात्प्रलयस्तं विश्वसर्गादि- कार्युन्मेषादिस्वरूपसंविद्देवीमाहात्म्यस्य हेतुं शंकरं स्तुम इति यथा सम्भवमपि योज्यम् । देहाद्यावष्टिोऽपि परमेश्वरः करणोन्मीलनिमीलननाभ्यां रूपादिपञ्चकमयस्य जगतः सर्गसंहारौ करोति । यदुक्तं रहस्यतत्त्वविदा—

तदेवं व्यहारेऽपि प्रभुर्देहादिमाविशन् ।
भान्तमेवान्तरर्थौघमिच्छया भासयेद्बहिः ॥ (ई. प्र. 1/6/7)

इति । एवंविधार्थपरिग्रहायापि 'यस्य स्वातन्त्र्यशक्त्या' । इति त्यक्त्वा 'यस्योन्मेषनिमेषाभ्याम्' इति न्यरूपि गुरुणा । अत्र च शंकरस्तुतिः सामवेशरूपा प्राप्यत्वेनाभिधेया, शक्तिचक्रविभवात्प्रभवो यस्येति बहुव्रीहिणा शक्तिचक्रविकासस्तत्प्राप्तावुपाय उक्तः, शक्तिचक्रविभवस्य परसंविद्देवतास्फारस्य भक्तिभाजां प्रभवं प्रकाशकमिति तत्पुरुषेण फलमुक्तम् । यद्वक्ष्यति—

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1. ग. पु. दृष्ट्येति पाठः । 2. ग. पु. अन्येति पाठः । 3. ग. प. स्वरश्मिचक्रस्येति पाठः ।

ततश्चक्रेश्वरो भवेत् । (3/19) ।

इत्याभिधेयोपाययोरुपायोपेयभावः सम्बन्ध इत्यभिधेयोपायसम्बन्धप्रयोजनान्यनेनैव सूत्रेण सूत्रितानि ।। 1 ।।

Śaṅkara means the one Being through Whose favour one gets the recognition of the full display of the Universal consciousness identical with the adualism of supreme bliss wherein all troubles cease totally. Śaṅkara thus represents one's own real nature. We salute Him, *i.e.,* while thinking over Him as superior to the whole Universe, we try to find entrance in Him by forgetting the idea of limited and artificial experiencer created by Him. Entrance-in-Him, which bears the fruit of liberation-in-life, will be explained, here, in this treatise. The use of plural is meant, here to convey the idea of identity with regard to all those who are worthy of divine grace and who deserve an affectionate glance of kindness. The half of the stanza beginning "at Whose etc." fully brings out what was implied by 'Him', *i. e.,* the unique characteristic of Śaṅkara. The supreme goal is Mahādeva of the nature of light and is identical with the complete freedom akin to the supreme Śakti serving as an *Araṇi* or a means of friction between the two creative poles of bliss and activity. He forms the very essence of contemplation on the Universal consciousness which stands for the supreme import of the Universe of sounds. The Power-of-freedom is known by the name of Spanda as the derivative sense of the word is a slight shake.

She is always manifesting endless cycles of creation and destruction etc. on her own background as a mirror reflects the city. It will be explained later on how these appear to be separate from her although they are not such. By this it follows that the supreme being is always, in reality one with the principle of Spanda and is never otherwise.

Some hold that the highest principle is motionless

(Aspanda). But their contention is false because, in that case, the whole Universe will have to be regarded as lordless inasmuch as the supreme being will be perfectly *inactive*.

This treatise bears an appropriate title of Spanda Sāśtra and is decidedly written to illustrate the true nature, or, in other words, Śaṅkara of the nature of Spanda Energy forming the essence of all activity. This will be quite clear further on.

The selfsame Spanda Energy stands for the bliss consisting in the enjoyment of one Universal consciousness embracing endless cycles of creation and dissolution. She is really of the nature of manifesting involution and evolution of the perceiver and the perceived symbolizing the entire world of the pure and the impure. As forming the ultimate goal of the teaching of all the Upaniṣads, She is simultaneously identical with emanation and absorption.

The same principle constitutes the stage of absorption, when appearing as the destroyer of the previously created aggregate of categories from Śiva to the gross earth. With reference to the state of those that are about to come into being, it assumes a creative function and appears as the state of emanation. The stage of the disappearance of the external world leads to the wakening of the inward consciousness. And what we consider as the stage of ignoring the idea of inward consciousness is that of the awakening of the Universe. The same idea is expressed in the revealed text: 'The goddess is always enjoying, (*lit.* licking); she appears always as full; she is a wave of the ocean of consciousness; she constitutes the volitional aspect of the Lord.'

The Great God presents Himself, by His power of freedom, at the stage of the *seven perceivers* from Śiva to Śakala as also at the stage of their respective ranges of perception. When He

feels a playful desire to mystify His own internal nature, He appears in the order of descent. And the preceding perceivers fall into the background and the succeeding come into the forefront although the former serve as substrata for the latter.

As regards the order of ascent, He gradually brings into play the preceding forms and removes the subsequent ones in the case of the Jñāna Yogins. Hence, it is that He makes each succeeding form give up the limitation and appear in full perfection in the preceding. Similarly, each previous form gives up perfection gradually and adopts limitation in His order of descent. Hence, everything is of the nature of everything. The apparent cognition of duality is exclusively due to limitation caused to appear by Him. The teaching, herein given, is directed to destroy the cognition of duality, root and branch. Enough of this digression.

Goddess of Consciousness sleeps and is wakeful simultaneously. She can be felt to exist by introspection because she is appearing simultaneously as bringing into the foreground the perception of external and internal sense objects such as *blue* and *pleasure* etc. and as momentarily being oblivious of the true nature identical with the perceiver and as putting a stop to the previous perceptions yellow etc. Hence, the man of great wisdom should, for putting an end to this mundane existence, perfectly concentrate their mind upon Her.

To express the identity of emanation and absorption, the phrase 'by sleeping and awakening' was explained by Bhaṭṭa Śrī Kallaṭa in his gloss as "an absolute desire" as the volitional aspect without any distinction. The collector (author) also in the passage, 'That is to be known as Unmeṣa from whence the idea of another arises in the mind of a man who is already contemplating upon one object. One should realize that Unmeṣa oneself," will describe Unmeṣa as the dropping of the old idea

giving rise to the new; because the conception of a new idea is not practicable without the old being given up. This will be fully dealt with in its proper place.

It will be plainly said that the awakening, referred to in the passage 'The loss of the happiness of supreme immortality,' implies absorption ultimately. The absorption, or the ceasing of perturbation alluded to in 'When the agitation ceases then the supreme stage is possible', is, as will be discussed further on, the awakening of the supreme state. Hence, in practice the one Śakti, though of double nature, is sometimes known with reference to waking and sometimes with reference to sleeping. Hence, absorption is emanation and vice-versa.

Thus, the former half of the verse implies that the waking of the Universe consisting of the categories from Śiva to earth, is due to Śaṅkara's Śakti appearing in the form of objectivity to the entire exclusion to the subjective self. The waking referred to means the creation which is based on individuality, which presupposes the forgetfulness of the ultimate identity and which is multiform in nature. It means also the absorption of the world by the selfsame Śakti now appearing as of the nature of the dawning forth of the reality leading to the total neglect of the external world. Absorption here indicates the dissolution of the individual multifariousness that leads to the waking of non-duality. Truly speaking, nothing arises and nothing subsides.

There is only one supreme Universal Consciousness Who, though free from gradational limitation, manifests Herself in different forms. She is metaphorically said to wake or to sleep as will be explained later on. The other functions of God such as protection, destruction, favor (or assimilation) are included in absorption and emanation, as being particular forms of the same. Hence, the reference to absorption and emanation hints also at the five-fold function of Parameśvara.

All this, that I have said here, is very well explained for the most part in my Spandasandoha which is an exposition of the first Sūtra only.

The objector questions: Ah! How is it that you say 'by Whose etc.' when you know that, according to the sacred Mahārtha view, the various phenomena of creation and destruction etc. of the Universe are brought about by their respective presiding deities?

To remove the above doubt, the phrase, 'Taṁ Śakticakravibhavāprabhavaṁ' is to be explained thus: Him, the source of all the glory manifest in the wheel of powers; Him, Who is the source or primordial cause of the glory or the grand play afforded by the creative activity, manifestation, enjoyment, and absorption which all proceed from the wheel or the aggregate of the twelve divinities such as Sṛṣṭi, Rakta etc. the presiding deities of creation etc. The traditional lore says that the divination, Sṛṣṭi etc., perform the play of creation, dissolution etc. of the world, eternally, while they tightly embrace the glorious Manthana Bhairava, the Supreme Lord of the circle.

Second interpretation of Śakti-Cakra: This phrase is used also to serve as a reply to the query, how the Supreme Lord stands as the cause of the several stages of being, such as creation, dissolution etc., to which the world is subject? The objective world, that exists or is likely to have existence, is of the nature of light, being manifest. It is described as forming the wheel of powers because it stands and has existence only as appearing identical with the internal light of the Supreme Lord. As is said by the learned in such passages as 'The Lord brings into manifestation the whole of 'thinghood' which already exists in His self. Without that the desire of creation is not possible'.

In consideration of the preceding view, the Supreme Lord is proclaimed in the revealed texts to be infinite as regards His

powers. He is the source or cause of the glory of the world *i.e.*, the endless variety due to mutual union and separation of the group of Śaktis which have manifestation as their ultimate aim. The selfsame God is the cause of the evolution and the involution of the Universe. Because He unites and disjoins variously all the phenomenal manifestations which are identical with Him and which stand as of the nature of cognition. The same view is taken by Bhaṭṭa Śrī Kallaṭa. In both the explanations of 'Śakti-Cakra etc.' given above, there is an appropriateness of the words of Kallaṭa's gloss, which run as 'The causality of the creation of the glory of the wheel of powers identical in nature with cognition'.

Third interpretation: Keeping in view the revealed text "His powers (are) the whole world" as also the text of the book under explanation "Hence there is no state which cannot be identified with Śiva in all contemplations over the word and the meaning", the wheel of Śaktis represents the world.

Fourth interpretation: According to the secret teaching "The vacuum, that is situated in the upper half of the Khecarī, is the sphere of Vameśī", the phrase also implies the aggregate of such Śaktis as Vāmeśvarī, Khecarī, Dikcarī etc., as is very well explained by me in the Spandasandoha. Vāmeśvarī etc. symbolize the manifestation of the wheel of Śaktis, which has been described in these two explanations and will be described in the passage. 'These are in readiness to hide their real nature from him whose understanding is dull'.

Fifth, sixth and seventh interpretations: According to the passage 'from whence this group of senses,' it means the class of senses; and according to 'relying on that strength the Mantras,' the eternal Mantra. According to 'the group of powers emanating from the group of the respective sounds,' it stands for the nature, of the form of Brāhmī, Maheśvarī etc.

Explanation of Śakti-Cakra-Vibbhava-Prabhāvaṁ: The Supreme Lord is free in the glory or in the greatness of the wheel of Śaktis which I have explained at length in the Spandasandoha and which can thus symbolise endless things. He is not a slave like cattle.

Second explanation: If it be taken in the Bahubrīhi sense as one whose waking or manifestation depends upon the inner unfoldment of the mass of light, it will imply that the recognition of the real nature of the Supreme Lord is easily obtained by introspecting His *Internal nature.*

Second explanation of the whole stanza: We salute Śaṅkara Who reveals the true nature to the devotees; who is the cause of the manifestation of the supreme goddess or consciousness and by revealing and concealing the real nature, Who, being Himself bliss and intelligence alone, brings about the destruction and creation of the Universe which stands for both its phases, the external and the internal in accordance with the view 'The world within is represented by the world outside'.

Third interpretation of the stanza: Salutation to that Śaṅkara Who is the cause of the greatness of the goddess of consciousness identical with the waking etc. which lead to the creation etc. of the world; by Whose waking or outward activity the world emanates; and by Whose sleeping or inwardfacedness, it comes to dissolution.

Thus this verse can be interpreted both according to the order of words and according as the sense demands. The Supreme Lord, though possessed of the body and others, creates and dissolves the Universe consisting of the five-fold sense-objects such as form etc. by the in going and the outgoing of senses. It is referred to by the knower of the secret truth in: 'Hence, thus, even in ordinary intercourse, the Supreme Lord, while invested with the body and others, externally manifests,

out of His own will, the groups of things already shining inside.' To convey the sense, such as the above, the teacher has rejected the use of 'by Whose power of freedom' and adopted that of 'by Whose waking and sleeping.'

Herein the praise of Śaṅkara or entrance in Him is described as the ultimate aim. By taking the phrase 'Śakti-cakra etc.' in the Bahubrīhi sense and by interpreting it as 'Whose manifestation is due to the glory of the wheel of powers', the evolution of the group of innate faculties is described as the means to the attainment of that entrance in Śaṅkara. By giving the sense of the determinative compound to the same phrase in the way, *i.e.*, the revealer, to the devotees, of the manifestation of the supreme deity or consciousness, the fruit is hinted at.

The author refers to the same thing in, 'Then he will become the Lord of the circle'. Hence, the connection of the subject-matter of this book and the means (upāya) is that of the end and the means. Thus the same Sūtra briefly gives the subject-matter, the means, the connection of the two and the fruit of the study of this science.

नन्वेवंभूतशंकरस्वरूपसत्तायां किं प्रमाणं कुतश्चोपादानादिहेतुं विना जगदसौ जनयाति, तस्यैवोपादानत्वे मृतत्पिण्डस्येव घटेन जगता तिरोधानं क्रियेत्, तिरोहितातिरोहिततायां च भगवतः स्वभावभेदः स्यात्, पुनरुन्मज्जने च हेतुश्चिन्त्यो, जगदुदये च द्वैतप्रसङ्ग इत्येताः शङ्का एकप्रहारेणापहर्तुमाह—

What is the proof of the existence of such real nature as Śaṅkara and how does He produce the world without any cause such as material etc.? In case the materiality were attributed to Him, he could have been concealed by the world, just as a lump of the earth by the jug; and the consequent appearance and disappearance of Him would give rise to difference in His nature. There should on that supposition naturally be some cause of His manifestation and in the creation of the world the duality would ensue.

To strike at a blow all such objections to the ground the author says:—

यत्र स्थितमिदं सर्वं कार्यं यस्माच्च निर्गतम् ।
तस्यानावृतरूपत्वान्न निरोधोऽस्ति कुत्रचित् ॥ 2 ॥

Yatra sthitamidaṁ sarvaṁ kāryaṁ yasmācca nirgataṃ,
tasyānāvṛtarūpatvānna nirodho'sthi kutracit.

To Him, in Whom this whole objective world takes the stand and from Whom it comes out, an obstruction is nowhere possible because of His unenshrouded nature.

तस्यास्य शंकरात्मनः प्रकाशानन्दघनस्य स्वस्वभावस्य न कुत्रचिद्देशे काल आकारे वा निरोधः प्रसरव्याघातोऽस्ति अनावृतरूपत्वादस्थगितस्वभावत्वात् । अयं भावः इह यत्किंचित्प्राणपुर्यष्टकसुखनीलादिकं चित्प्रकाशस्यावरकं संभाव्यते तद्यदि न प्रकाशते न किंचित्, प्रकाशमानं तु प्रकाशात्मकशंकरस्वरूपमेवेति किं कस्य निरोधकं को वा निरोधार्थः । एतदेव तस्येत्येतद्विशेषणेन यत्रेत्यादिनोपपादयति । यत्र यस्मिंश्चिद्रूपे स्वात्मनि इदं मातृमानमेयात्मकं सर्वं जगत्कार्यं स्थितं यत्प्रकाशेन प्रकाशमानं सत्स्थितिं लभते तस्य कथं तेन निरोधः शक्यस्तन्निरोधे हि निरोधकाभिमतमेव न चका[1]स्यादित्याशयशेषः । यथोक्तम् —

तदात्मनैव तस्य स्यात्कथं प्राणेन यन्त्रणा । (अजडप्र.21)

इत्यजडप्रमातृसिद्धौ । ननूत्पन्नस्य स्थित्यात्मा प्रकाशो भवति, उत्पत्तिरेव त्वस्य कुत इत्याह यस्माच्च निर्गतमिति । स्मृतिस्वप्नसंकल्पयोगिनिर्माणदृष्ट्या चितः स्वानुभवसिद्धं जगत्कारणत्वमुज्झित्वा अप्रमाणकमनुपपन्नं च प्रधानपरमाण्वादीनां न त[2]त्कल्पयितुं युज्यते । कार्यपदेन चेदमेव ध्वनितं कर्तुः क्रियया निष्पाद्यं हि कार्यमुच्यते न तु जडकारणानन्तरभावि जडस्य कारणात्वानुपपत्तेः ईश्वरप्रत्यभिज्ञोक्तनीत्या[3] । भविष्यति चैतत्—

अवस्थायुगलं चात्र कार्यकर्तृत्वशब्दितम् । (1/14)

इत्यत्र । सर्वशब्देनोपादानादिनैरपेक्ष्यं कर्तुर्ध्वनितम् । न च कार्यं घटादि कर्तुः कुम्भकारादेः कदाचित्स्वरूपं तिरोदधद्दृष्टम् । ननु निर्गतिरवस्थितस्य भवति तत्किमेतक्वचिदादावेव स्थितं, नान्यत्र स्थितम् अपि तु तत्रैव चिदात्मनीत्याह यत्र स्थितमिति । आवृत्त्या चैतद्योज्यम् । अयमर्थः यदि चिदात्मनि जगदहंप्रकाशाभेदेन न भवेत्तत्कथमुपादानादिनिरपेक्षं तत उदियात् । यतस्तु—

1. क. पु. किंचित्स्यादिति पाठः ।
2. ख. पु. न तत्कल्पनमिति पाठः ।
3. ख. पु. न्यायात् इति पाठः ।

यथा न्यग्रोधबीजस्थः शक्तिरूपो महाद्रुमः ।
तथा हृदयबीजस्थं जगदेतच्चराचरम् ॥ (प. त्री. 24) ।

इत्याम्नायस्थित्या ।

स्वामिनश्चात्मसंस्थस्य । (ई. प्र. 1/5/10)

इति पूर्वोक्तयुक्त्या च तत्रैतदभेदेन स्फुरत्स्थितं ततोऽयं चिदात्मा भगवान्निजरसाश्यानतारूपं जगदुन्मज्जयतीति युज्यते । एवं च यत्र स्थितमेव सद्यस्मान्निर्गतमित्यत्र योजना जाता । च एवार्थे भिन्नक्रमः । ननु यदि तस्मात्प्रकाशवपुष इदं जगन्निर्यातं तन्न प्रथेत न हि प्रथाबाह्यं च प्रथते चेति युक्तमित्याशङ्क्य यस्मान्निर्गतमपि सद्यत्र स्थितमित्यावृत्त्या संगमनीयम् । चोऽप्यर्थे भिन्नक्रमः । एतदुक्तं भवति न प्रसेवकादिवाक्षोटादि तत्तस्मान्निर्गतमपि तु स एव भगवान्स्वस्वातन्त्र्यादनतिरिक्तामप्यतिरिक्तामिव जगद्रूपतां स्वभित्तौ दर्पणनगरवत्प्राकशयन्स्थितः । ननु च भवत्वेवं सर्गस्थित्यवस्थयोर्जगतास्यानिरुद्धत्वं संहारावस्थया त्वभावात्मना सुषुप्तदेशीयया जगतः सम्बन्धिन्या कथं नैतत्तिरोधीयते, नहि ग्राह्यं जगद्विना ग्राहकश्चिदात्मा कश्चिदित्यावृत्त्यैतदेवोत्तरं यस्मान्निर्गतमपि सद्यत्रैव स्थितमुत्पन्नमपि जगत्संहारावस्थायां तदैकात्म्येनैवास्ते न त्वस्यान्यः कश्चिदुच्छेदः शून्यरूपस्तस्य वक्ष्यमाणयुक्त्या प्रकाशं भित्तिभूतं विनानुपपत्तेरित्यर्थः । यथोक्तं श्रीस्वच्छन्दशास्त्रे—

अशून्यं शून्यमित्युक्तं शून्यं चाभाव उच्यते ।
देव्यभावः स विज्ञेयो यत्र भावाः क्षयं गताः ॥ (4/292)

इति । एवं सर्वं यस्य कार्यं यत्प्रकाशेनैव प्रकाशते संहृतमपि च सद्यत्प्रकाशैकात्म्येन तिष्ठति न तस्य देशकालाकारादि किंचिन्निरोधकं युज्यते,—इति व्यापकं नित्यं विश्वशक्तिख[1]चितं स्वप्रकाशमादिसिद्धं चैतत्तत्त्वमिति नास्य सिद्धावज्ञातार्थप्रकाशरूपं प्रमाणवराकमुपपद्यत उपयुज्यते संभवति वा प्रत्युतैतत्तत्त्वसिद्ध्यधीना प्रमाणादिविश्ववस्तुसिद्धिः । तदुक्तमस्मद्गुरुभिस्तन्त्रालोके—

प्रमाणान्यपि वस्तूनां जीवितं यानि तन्वते ।
तेषामपि परो जीवः स एव परमेश्वरः ॥ (तं. 1 आ. 55श्लोक)

इति । यसमन्निर्गतमपीदं जगद्यत्र स्थितं यत्प्रकाशेन प्रकाशमानं तथाभूतमपि यत्र स्थितं यत्प्रकाशैकरूपं यत्प्रकाश एव यस्य सिद्ध्यै न्यक्षेणेक्ष्यमाणं भवति न त्वन्यज्जगन्नाम किंचित् । अत्र यत्र स्थितमित्यावर्त्य द्विर्योज्यम् । एवं च स्वानुभवसिद्धमेवास्य तत्त्वस्य सृष्टिस्थितिसंहारमेलनावभासिनोऽतिदुर्घटकारिणः सर्वदा सर्वत्रानिरुद्धत्वम् । यथोक्तं श्रीमदुत्पलदेवाचार्यैः—

परमेश्वरता जयत्यपूर्वा तव सर्वेश यदीशितव्यशून्या ।
अपरापि तथैव ते ययेदं जगदाभाति यथा तथा न भाति ॥
(उ. स्तो. 16/30)

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1. ख. पु. आवृत्या इति पाठः ।

इति । अत्र हि भासमानमेव जगद्भासनैकशेषीभूतत्वाद्भासनातिरिक्तं न किंचिद्भातीत्यर्थः । किंच यत्र स्थितमित्युक्तयोपशमपदे यस्माच्च निर्गतमिति प्रसरपदे यतोऽस्य न निरोधस्ततो निमीलनोन्मीलनसमाधिद्वयेऽपि योगिना स्वस्वभावसमावेशपरेणैव भवितव्यम् । यद्वक्ष्यते—

यदा क्षोभः प्रलीयेत तदा स्यात्परमं पदम् । (1/9)

इति । तथा

तस्माच्छब्दार्थचिन्तासु न सावस्था न या शिवः । (2/4)

इत्यापि च । कुत्रचिदनात्मवादिनि सौगतादौ प्रमातरिकुत्रचिच्च बाधकाभिमते प्रमाणे सति न तस्य निरोधः प्रतिषेधेऽस्ति, यतो यस्तस्य प्रतिषेधको यच्च तस्य प्रतिषेधकं प्रमाणं तद्यदि न सिद्धमभित्तिकमेतच्चित्रं सिद्धिश्चास्य प्रकाशते[1] इति तत्सिद्ध्यैव भगवानादिसिद्धस्वप्रकाशमूर्तिरस्तीत्येतत्प्रतिषेधयोदितेनाप्यनक्षरमुक्तम् । भविष्यति चैतत्—

न तु योऽन्तर्मुखो भावः । (1/16)

इत्यत्रान्तरे । एवं चानेन विश्वोत्तीर्णं विश्वमयं विश्वसर्गसंहारादिकारि शांकरं स्वस्वभावात्मकं तत्त्वमित्यभिदधता सर्वेषु पारमेश्वरेषु यदुपास्यं तदितः स्पन्दतत्त्वान्नाधिकं केवलमेतत्स्वातन्त्र्यवशेनैव तदुपासावैचित्र्यमाभास्यते । वस्तुतस्तु एतद्वीर्यसारमेवाशेषम् । यद्वक्ष्यति—

तदाक्रम्य बलं मन्त्राः सर्वज्ञबलशालिनः । (2/1)

इत्येतदपि भङ्ग्या प्रतिपादितम् । एवं च न कश्चिदुक्तचोद्यावकाशः । एवमेतादृशेषु चिन्तारत्नप्रायेषु श्रीस्पन्दसूत्रेषु यदन्यैः सर्वैर्विवृति[2]कृद्भिर्व्याख्यायि यच्चास्माभिः किंचिद्व्याक्रियते तत्रान्तरमभत्सरा अनवलिप्ताश्च स्वयमेव विचिन्वन्तु सचेतसो न तु तदस्माभिरुद्धाट्य प्रतिपदं प्रदर्श्यते ग्रन्थगौरवापत्तेः ।। 2 ।।

To this real nature of Śaṅkara full of light and bliss, there is no obstruction or there is no checking of the flow either in some place, time or form owing to His unveiled being or unconcealed nature.

The substance of the above is as follows. Whatever there can be that is supposed to obstruct the light of consciousness, such as the life-breath, the Puryaṣṭaka, and pleasure and blue etc., if that does not manifest by itself it is naught; and if it does, it will be identical with Śaṅkara. Because all that shines,

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1. क. ख. पु. अतादिति पाठः ।
2. ख. पु. वृत्तिकृद्भिरिति पाठः ।

is of the nature of Śaṅkara identical with light. Hence, what can obstruct whom? And what is the meaning of obstruction? The same is supported by the phrase starting with 'in Whom etc.' which qualifies 'to Him'. 'In whom etc.' implies In which self, of the nature of consciousness, this whole objective world, in the form of the cogniser, the cognition and the cognisable finds existence; and manifest by whose light it finds its being'. To Him how can there be a hindrance by that objective world? Because on His so-called obstruction, the supposed obstructor will lose itself as manifesting. This completes the sense here expressed.

The above is referred to in the Ajadapramatṛ-siddhi: 'How can He be checked by the life-breath identical with Him?'

Objector says: Indeed it is true that the light of the nature of existence is possible to the created, but whence the creation of the created? In reply to this is said: 'from Whom is come out'. Keeping in view the power of memory, dreaming, ideation and the mystic creation of Yogīs, it is improper to discard the causal connection between the world and consciousness, as endorsed by self-experience, and to accept it as existing between the world and matter, atoms etc. without the warrant of either proof or reason. The word 'objectivity' implies that a product is the effect of an action of the agent and is not the effect of an insentient cause. For to attribute causality to the insentient is absurd, according to the Īśvarapratyabhijña view which will find its place in 'The pair of states is here styled as the doer and the deed'.

The word 'whole' implicitly means the indifference of the doer with reference to material etc. It is nowhere witnessed that the work such as jug etc. conceals the nature of the doer such as a potter etc.

Objector questions: The process of coming out is, as a matter of fact, possible with reference to something located inside. Was the objective world, then, located somewhere just at the very beginning?

No. It is not anywhere else located but in that self-same consciousness. Hence is said, in whom etc. The phrase 'in whom located,' should be used twice by repetition. It purports that if the world did not exist in the form of consciousness as undifferentiated from the light of I-ness, how could that world come, out of that consciousness, onto being without such requisites as material etc.? Because according to the revealed text, 'Just as the big tree of Banyun is found potentially in its own seed, in the same way is this whole world, of the movable and immovable, in the heart-radical' and according to the fore-cited argument 'of the Lord dwelling inside the self', this world is located in Him, appearing as identical with Him.

Hence this God of consciousness evolves the world as a materialization of His own nature. Thus the construction is: In Whom when only located is come out from Whom. The particle 'ca' is synonymous with 'Eva' and should not be taken with the word that precedes it in the order of the text.

Objector questions: If it can be taken for granted that this world has separated as an emanation from that mass of light, from that Universal Consciousness, how can the Universe be manifest? For it is untenable to regard something, at once, as separate from manifestation and as becoming manifest as it involves contradiction in terms.

To answer this query, the phrase 'came out from Whom' also should be repeated twice and connected as 'even when being come out from Whom, is located in Whom'. The 'ca' here should be taken to mean 'even' and should not, as before, be taken strictly in the textual order.

The upshot of the whole is that the world has not come out from Him as do walnuts etc. from a bag. But that self-same God, owing to His free and independent nature, is engaged in picturing the Universe as if separate from Him, on the background of His own self, as a mirror reflects the city.

Objector says: Even if it be granted that God is not concealed by the world at the stages of creation and preservation in the way suggested, He cannot avoid being concealed by the stage of the world's dissolution which is of the nature of naught and is akin to sound sleep.

The same phrase 'from Whom even when come out is located only in Whom' removes the above objection. Because the perceiving consciousness cannot exist apart from the perceptible world. The phrase suggests that the created world, even when coming to dissolution, exists as identical with Him and that no entire annihilation of the nature of vacuum is possible to the world. Because, on the strength of the argument to be referred to later on, such an annihilation cannot be reasonably conceived to exist without the light serving as support.

The above idea is found referred to in the Śrī Svacchanda Śāstra: 'The non-vacuum is described as the vacuum and the latter is described as the naught. O goddess, that is to be considered as naught wherein things have gone to destruction.'

Thus the whole stanza means: Nothing of the nature of space, time, form etc. can be supposed, with propriety, to be an obstructor to Him, Whose work is this whole world and by Whose light it shines and stands as identical with Whose light even at its destruction. Hence, this principle is pervading, eternal, endowed with all powers, self-luminous and eternally existent. The weak proofs, which shed light on unknown things, are out of place, useless and inapplicable in proving His existence. Nay,

the existence of these very proofs and other things of the world depends on the existence of this principle. The same is referred to by my teacher in the Tantrāloka: He the same God forms the supreme vitality even of those proofs which constitute the life of things in general.'

The phrase 'from Whom even when come out, this world' should be twice connected with 'In Whom located.' The phrase, in this case, would yield the following sense. This world, even when manifest by Whose light, is of the nature of Whose light, *i.e.*, Whose light is this entire world of the knowable, in proof of Whose existence. The world is nothing else than this principle.

Thus, nowhere and never is an obstruction possible, as is proved by self-experience, to this principle that manifests creation, preservation, destruction and unification. That is capable of doing impossible things. The great teacher Utpaladeva also sings in the same tune: 'O Lord of all, Thy one over lordship is unprecedented as it has nothing to rule. There is yet another of Thee whereby this phenomenal world does not present itself in the light in which it ordinarily stands.' The meaning is that the world, when manifesting, is one with manifestation. Nothing can manifest as separate from manifestation.

The Yogī should always be intent upon finding entrance in his own reality whether at the stage of in going, by the mention of the phrase 'in Whom located' or whether at that of outgoing, by the statement of 'from Whom come out' or at both the stages of concentration, *i.e.*, ingoing and outgoing, because his own reality is beyond obstruction. As will be said in 'when the agitation ceases then the highest stage is possible and also in 'There is no such state as cannot be identified with Śiva in contemplations upon the word and the meaning.'

He (one's own real nature) is not subject either to obstruction or to negation even though there be existing in some place such a cogniser as an agnostic Saugata or in some place a counter argument. Because it is admitted tacitly by a man determined upon negativing His existence that He dies to exist in the form of luminosity that shines by itself and that He is eternally existent. Because he or that, that negatives His existence, must have either existence, or non-existence. If non-existence, then this picture of negation without the negativer would be groundless. If otherwise, then his or its existence of God Who is in reality identical with him or that. Besides, his or its existence is quite manifest. Reference to this will be found in, 'and not the internal nature.'

Thus, the author describes that the principle of Śaṅkara is one with the real nature, transcends the world, is of the nature of the world and is performing creation, destruction etc. of the Universe. According to him, the ultimate object of meditation in all theistic schools is not different from this principle of Spanda. The diversity of meditation, he says, is exclusively due to the absolute freedom of Spanda.

In fact, the entire Universe is the manifestation of the essence of the activity of this principle. This also is supported indirectly by him in 'the Mantras are endowed with the strength of the omniscient when relying on that vitality'. Thus, there is no room for the objections before referred to.

I pray that the intelligent, unprejudiced and unrelated readers may themselves detect and appreciate the difference between my commentary and those of other commentators on the Spanda Sūtras which are as valuable as the desire-granting gem. I can not expose that, word after word, to avoid increase in the volume of this work.

ननु जागरादिदशास्वीदृशः स्वभावो नानुभूयते यदि चायमुक्तयुक्तिभिर्न केनचित् निरुध्यते तत् जागराद्यवस्थासु स्वयमेव निरोत्स्यते,—इति शङ्कात उक्तमप्यर्थमप्रतिपद्यमानं प्रतिबोधयन्नुपदिशति—

Even though the principle of God is being obstructed by none according to the previously mentioned arguments, it will by itself be concealed in the states of waking etc., because in these such reality is not experienced. The author, feeling that his view will not be accepted by the objector owing to the above objection, clears his position once more and explains.

जाग्रदादिविभेदेऽपि तदभिन्ने प्रसर्पति ।
निवर्तते निजान्नैव स्वभावादुपलब्धृतः ॥ 3 ॥

Jagradādivibhede'pi tadabhinne prasarpati,
nivartate nijānnaiva svabhāvādupalabdhṛtaḥ.

Even though the stream of individual differentiation, which, in reality, is not separate from that principle, of the states waking etc., is a flow; that principle never withdraws itself from its own nature of cognition.

जागतरापरपर्यायो जाग्रच्छब्दः शिष्टप्रयुक्तत्वात् । लोकप्रसिद्धे जाग्रत्स्वप्नसुषुप्तानां भेदे योगिप्रसिद्धेऽपि वा धारणाध्यानसमाधिरूपे प्रसर्पति अन्यान्यरूपे प्रवहति सति अर्थात् तत्तत्त्वं निजादनपायिनः सर्वस्यात्मभूताच्चानुभवितृरूपात्स्वभावान्नैव निवर्तते । यदि हि स्वयं निवर्तेत तज्जाग्रदाद्यपि तत्प्रकाशविनाकृतं न किंचित्प्रकाशेत । उपलब्धृता चैतदीया जागरास्वप्नयोः सर्वस्य स्वसंवेदानसिद्धा, सौषुप्ते यद्यपि सा तथा न चेत्यते तथाप्यौत्तरकालिकस्मृत्यन्यथानुपपत्त्या सिद्धा उपलब्धृत एव च स्वभावान्न निवर्तते, उपलभ्यं त्ववस्थादि तन्माहात्म्यान्निवर्ततां कामं कात्र क्षतिः । एवकारोऽप्यर्थे भिन्नक्रमस्तदभावेऽपि न निवर्तत इत्यर्थः । जागरादिविभेदस्य विशेषणाद्वारेण हेतुस्तदभिन्ने इति, तस्माच्छिवस्वभावादभेदेन प्रकाशमानत्वात्प्रकाशरूपे इत्यर्थः । यच्च यदेकात्मकं तत्कथं तन्निवृत्तावविष्ठते । यद्वा तदिति कर्तृपदम् । अभिन्न इति तु केवलमभिन्नत्वं जागरादेः शिवापेक्षमेव । अर्थात्तत्त्वं जागरादिभेदेऽपि सति प्रसर्पति प्रसरति वैचित्र्यं गृह्णाति तन्नैव स्वभावान्निवर्तत इति योज्यम् । किंचायं जाग्रदादिभेदः परिणामो विवर्तो वेति यत्सांख्यपाञ्चरात्रशब्दिकादयो मन्यन्ते तद्व्युदासायाप्युक्तं तदभिन्न इति । अवस्थाप्रपञ्चोऽपि यदि चिन्मात्रात्परिणामतया मनागप्यतिरिच्येत चिद्रूपं वा तत्परिणतौ मनागतिरिच्येत[1] तन्न

1. क ग. पु. रिक्तमिति पाठः ।

किंचिच्च कास्यादिति तावन्न परिणामोऽस्ति । यथोक्तम्—

परिणामोऽचेतनस्य चेतनस्य न युज्यते ।

इति श्रीकिरणे । न च भासमानोऽसावसत्यो ब्रह्मतत्त्वस्यापि तथात्वापत्तेः,—इत्यसत्यविभक्तान्यरूपोपग्राहिता विवर्त इत्यापि न सङ्गतम् । अनेन चातिदुर्घटकारित्वमेव भगवतो ध्वनितम् । यस्माज्जगरादिविभेदं च प्रकाशयति तत्रैव च स्वाभेदमिति भेदात्मना तदभेदात्मनोभयात्मना[1] च रूपेणापरापरापरापराशक्तित्रयस्वरूपेण स्फुरतीत्यनुत्तरषडर्ध-तत्त्वात्मतया भगवानेव स्फुरति । अतश्च जागरादिदशावस्थितोऽपि एवमिमं स्वस्वभावं परिशीलयन् यश्चिनुते स शंकर एवेत्युपदिष्टं भवति ।। 3 ।।

The word 'Jāgrat' is a synonym of Jāgara because they are both found used in this sense by the cultured. Though the stream of differentiation, either as known to the people in the form of waking, dreaming and dreamless sleep or as known to the Yogīs in the form of concentration and meditation, be found flowing in diverse forms, that principle never keeps itself back from its own never vanishing cognitive nature which constitutes the life of the whole Universe. If it were itself to withdraw, then even the waking etc. would lose their existence, for they would in that case be deprived of its light. Its cognitive nature is known to all through self-experience in waking and dreaming. Though in the dreamless state she (cognitive nature) is not felt so, yet her existence is there; because, otherwise, the *subsequent remembrance* is incompatible. That principle does not withdraw from perceptivity *i.e.*, from its real nature, even if the object of perception, such as states etc., may through its glory cease to exist. There lies no harm in its ceasing to exist. '*Rva*' stands for '*Api*' and does not in meaning follow the textual order. The meaning therefore is—even in their absence that principle does not withdraw.

First explanation of Tadabhinne: 'Not separate from that' besides qualifying 'differentiation of waking etc.,' is used as a reason. Hence, it means 'of the from of light', being manifest

1. ग. पु. उभयमेलनात्मनेति पाठः ।

as identical with that real nature or Śiva. Existence of one thing is impossible without the other in the case of the two which are mutually identical.

Second explanation: This should be analysed as 'that' and 'not separate from.'The former stands for the subject of the sentence (*that flows*) and the latter implies absolute identity of waking etc., with reference to Śiva. The construction and the meaning in this case would be that principle flows, assumes diversity, even though the differentiation of waking etc., be existing, and that it never withdraws from its own real nature.

This Tadabhinne is also used by the author in refutation of the views of evolution and polynomism of Śāṅkhya, Pañca-rātra and Śābdika etc., by his entering into the discussion whether the individual differentiation of waking and the like is evolution or polynomism.

Rejection of the Theory of Pariṇāma: If this manifes-tation of states, he says, be a little different, being an evolution, from Pure consciousness, then the latter also will be the same on the former's evolution. Hence, nothing would come to light. Thus there is no room for evolution, as is referred to in the Śrī Kiraṇa:— 'Evolution is possible to the insentient and does not rightly apply to the sentient.'

Rejection of the Theory of Vivarta: The polynomism, which gives rise to the unreal diversity of forms, is also unjustifiable; because the world that is sensed cannot be unreal. For if the world were unreal, the principle of Brahma will have to be similarly viewed.

From this Tadabhinne follows God's capability of accom-plishing impossible things. The Supreme Lord is manifest in the form of the Trinity of powers called Apara, Para, and Parapara, owing to individuality, identity and both; because He simultaneously manifests the individuality of waking etc. and

his own identity therein. Thus, the Supreme Lord manifests as the transcendental Trika principle.

Hence it is explained here that he is verily Śaṅkara, who thus observes and investigates this his own nature although taking his stand in such states as waking etc.

अथ ये 'एकमेवेदं संविद्रूपं हर्षविषादाद्यनेकाकारविवर्तं[1] पश्याम्' इत्युक्त्या ज्ञानसन्तान एव तत्त्वमिति सौगता मन्यन्ते; ये चाहंप्रतीतिप्रत्येयः सदैव सुखाद्युपाधितिरस्कृत आत्मेति मीमांसकाः प्रतिपन्नास्तानेकेनैव श्लोकेनापवदति ।

Now in the one following stanza the author refutes the Saugatas, who believe in the continuity of knowledge on the strength of the argument, 'All this, pleasure and pain etc., is of the form of one single consciousness though of various forms and shapes', and the Mīmāṁsakas who assert that 'all this is Ātmā which is always over-shadowed by the conditions of pleasure etc., and is capable of being believed to exist by one's own consciousness.'

अहं सुखी च दुःखी च रक्तश्चेत्यादिसंविदः ।
सुखाद्यवस्थानुस्यूते वर्तन्तेऽन्यत्र ताः स्फुटम् ॥ 4 ॥

Ahaṁ sukhī ca duḥkhī ca raktaścetyādisaṁvidaḥ,
sukhādyavasthānusyūte vartante'nyatra tāḥ sphuṭam.

I am happy; I am miserable; I am attached—these and other cognitions evidently find their place in one being in whom the states of pleasure etc, are woven.

य एवाहं सुखी स एव दुःखी सुखानुशायिना रागेण युक्तत्वाद्रक्तो दुःखानुशायिना द्वेषेण सम्बन्धाद्दिष्ट[2]श्चेत्यादयः संविदो ज्ञानानि ता अन्यत्रेति अवस्थातर्यात्मतत्त्वे वर्तन्ते तत्रैवान्तर्मुखे विश्राम्यन्ति स्फुटं स्वसाक्षिकं कृत्वा । अन्यथा क्षणिकज्ञानानां स्वात्ममात्रक्षीणत्वात्तत्संस्कारजन्मनामपिविकल्पानामनुभवागोचरे प्रवृत्त्यभावादनुसन्धानमिदं न घटेत । चकारास्तुल्ययोगितापरा अनुसन्धानं द्योतयन्ति । कीदृशेऽन्यत्र, सुखाद्यवस्था उदयप्रलयिन्योऽनुस्यूता दृब्धा यस्मिंस्तस्मिन् सुखाद्यवस्थानुस्यूतेऽन्तःस्रक्सूत्रकल्पतथ्या स्थिते । ता इत्यनेनानुसन्धीयमानावस्थानां स्मर्यमाणतामभिदधत्क्षणिकज्ञानवादिमतेऽनु-

1. ख. पु. विश्रान्तमिति पाठः । 2. क. ख. पु. द्वेष्टेपि पाठः ।

भवसंस्कारोत्पन्नत्वादर्थाकारारूषितत्वेऽपि स्मृतेः काममनुभवसदृशत्वं भवतु, न त्वनुभवानुभूतातीतकालार्थव्यवस्थापकत्वं घटते, सर्वसंविदन्तर्मुखे तु प्रमातिरि सति सर्वं युज्यत इति सूचितवान्,—इत्यलं सुकुमारहृदयोपदेश्यजनवैरस्यदायिनीभिराभिः कथाभिः । एतदर्थिभिः प्रत्यभिज्ञा परीक्ष्या । ग्रन्थकृतैव तु यत इह युक्तिरासूत्रिता तातेऽस्माभिः । किंचिदुद्घटितामिति[1] सचेतोभिर्नास्मभ्यमसूययितव्यम् । मीमांसकपरिहाराय तु एतदित्थं व्याख्यातव्यम् । अहं सुखीत्यादिसंविदो यास्ता अन्यत्रेति पुर्यष्टकस्वरूपे प्रमातरि सुखाद्यवस्थाभिरनुस्यूते ओतप्रोतरूपे स्फुटं लोकप्रतीतिसाक्षिकं वर्तन्ते तिष्ठन्ति, न त्वस्मदभ्युपगतेऽस्मिंश्चिदानन्दघने शंकरात्मनि स्वस्वभावे, इति न सर्वदा सुखाद्युपाधितिरस्कृतोऽयमात्मापि तु तिन्मयः । यदा तु निजाशुद्ध्या वक्ष्यमाणयायं स्वस्वरूपं गूहयित्वा तिष्ठति तदा पुर्यष्टकाद्यवस्थायां सुखित्वादिरूपतास्य तत्रापि न निरोधस्तैः सुखादिभिरस्येत्युक्तमेवेति न तत्तिरस्कृतोऽयं कदाचिदपि । अहं कृशोऽहं स्थूल इत्यादिप्रतीतिपरिहारेण अहं सुखी दुःखीत्यादि वदतोऽयमाशयः—सुखित्वादिप्रतीतिसंभिन्नां पुर्यष्टकभूमिमन्तर्मुखे पदे निमज्जयंस्तदनुषङ्गेण बाह्यस्यापि देहघटादेर्गलनात्प्रत्याभिजानात्येव स्वं शिवस्वभावत्वमिति सर्वथा पुर्यष्टकशमनायैव यत्न आस्थेय इति ।। 4 ।।

The same *I, who am happy*, am miserable, *i.e.*, the same I, who is attached owing to appetition closely following pleasure, am hated out of aversion accompanying pain: all such perceptions or cognitions are found in one permanent principle of self, *i.e.*, take their rest in that inward-faced self evidently. (Evidently *i.e.*, with one's own self as a witness.) Otherwise, the interconnection of ephemeral perceptions and of the ideas born of their impressions will not hold good. Because the ephemeral perceptions come to an end with themselves. *i.e.*, disappear soon on their rise, and the ideas cannot move in, the absence of perception.

The particle (Ca) used thrice here develops the sense of connection. Because it implies the connection of one thing with other or others. 'In one' is qualified as 'in that', *i.e.*, in which the states of pleasure etc., which rise and subside, are woven, *i.e.*, strung together like the beads in a rosary.

1. ग. पु. एतदिति पाठः ।

While describing the states as being remembered when they appear as connected together, the author, by the word 'tah' hints that, although, according to the view of the philosophers who believe in the transiency of cognition, the recollection is born of perceptional impressions and is, as such, pinned to the form of the perceived, yet it can only be similar to the perception and cannot determine the thing that has been sensed in the past. Everything is set aright by admitting the existence of one permanent perceiver who dwells inside the consciousness of all. Enough of these subtleties as they are sure to prove sickening to the readers of tender heart. Seekers after these may look into the Pratyabhijña. I have here attempted to explain something of the inner significance as the author has here touched his view only in brief. Hence, no intelligent people should condemn me for this attempt.

Second explanation of the Text : To criticize the view of the Mīmāṁsakas this should be thus explained, evidently *i.e.*, on the evidence of the people, all such perceptions as ' I am happy' etc., are found, *i.e.*, they find their stay, in a being such as the perceiver of the form of Puryaṣṭaka and full to the brim of the states, pleasure etc. But these perceptions do not find room in the real nature of Śaṅkara blissful and intelligent Whom we have accepted as the one real principle. Thus the real principle is not the self that is always environed by such conditions as pleasure etc., but that which is of the nature of consciousness.

But when, by His own impurity to be explained further on, He (true principle) conceals His real nature and manifests Himself in that state, then He is surely to be of the form of the happy etc., in the state of Puryaṣṭaka. But, even there, is no obstruction possible to Him by pleasure etc., as is already referred to. Hence He is never subject to them.

By giving up the use of such perceptions as 'I am thin,' 'I am fat' etc., and by mentioning that 'I am happy, miserable,' etc., the author means that one recognizes one's self as one in nature with Śiva by letting the state of Puryaṣṭaka, which is diversified by such perceptions as I am happy etc., sink in the stage of in going as also by the vanishing (as an accompaniment of the stage of Puryaṣṭaka), of the external world, such as body, jug etc. Hence to get rid of Puryaṣṭaka the effort should be resorted to.

उक्तोपपत्तिसिद्धां समस्तवादानामनुपपन्नतामनुवदन्नुपपत्तिसिद्धं स्पन्दत्त्वमेवास्तीति प्रतिजानाति युक्त्यनुभवागमज्ञो रहस्यगुरुप्रवरः—

After having described the untenability of all other theories by the forecited arguments, the author, the best of the teachers of the secret doctrine, knowing the occult processes and revealed texts and full of experience, now enunciates that the principle of Spanda alone has the real existence, being based on reasoning.

न दुःखं न सुखं यत्र न ग्राह्यं ग्राहकं न च ।
न चास्ति मूढभावोऽपि तदस्ति परमार्थतः ॥ 5 ॥

Na duḥkhaṁ na sukhaṁ yatra na grāhyaṁ grāhakaṁ na ca,
na cāsti mūḍhabhāvo'pi tadasti paramārthataḥ.

The negative description of Spanda as Śaṅkara: Wherein no pain no pleasure no perceptible no perceiver exist and where even the state of in sentiency does not find room that in reality is the principle.

इह यत्किंचिद्दुःखसुखाद्यान्तरं नीलपीतादिकं बाह्यं ग्राह्यं यच्चैतद्ग्राहकं पुर्यष्टकशरीरेन्द्रियादि तत्तावत्सौषुप्तवदसंचेत्यमानं स्फुटमेव नास्तीति वक्तुं शक्यम् । यदापि तु संचेत्यते तदा संचेत्यमानस्याप्यस्य चैतन्यमयत्वाच्चैतन्यमेवास्तीत्यायातम् । यदाहुः—

प्रकाशात्मा प्रकाश्योऽर्थो नाप्रकाशश्च सिध्यति । (ई. प्र. 1/5/3)

इति रहस्यतत्त्वविदोऽस्मत्परमेष्ठिनः श्रीमदुत्पलदेवपादाः श्रीमदीश्वरप्रत्यभिज्ञायाम् । इहापि वक्ष्यते—

तत्संवेदनरूपेण तादात्म्यप्रतिपत्तितः । (2/3)

इत्यतो दुःखसुखादि नीलादि तद्ग्राहकं च यत्र नास्ति तत्प्रकाशैकघनं तत्त्वमस्ति । नन्वेवं सर्वग्राह्यग्राहकोच्छेदे शून्यात्मैव तत्त्वमित्यायातं, नेत्याह न चास्ति मूढभावोऽपि इति । मूढभावो मूढत्वं शून्यरूपतापि यत्र नास्ति सोऽपि हि न प्रथते कथमस्ति, प्रथते चेत्तर्हि प्रथात्मकत्वान्नासौ कश्चित्प्रथैवास्ति, न च प्रथायाः कदाचिदभावो भवति तदभावे प्रथाभावस्याप्यसिद्धेः । भविष्यति चैतत्—

न तु योऽन्तर्मुखो भावः । (1/16)

इत्यत्र । अपि च मूढभाव ऐश्वर्यात्मकविमर्शशून्यप्रकाशमात्रतत्त्वो ब्रह्मरूपोऽपि यत्र नास्ति यच्छ्रुत्यन्तविदः प्रतिपन्नाः 'विज्ञानं ब्रह्म' इति, तस्यापि स्वातन्त्र्यात्मकस्पन्दशक्तिं विना जडत्वात् । यथोक्तं प्रत्यभिज्ञायाम्—

स्वभावमवभासस्य विमर्शं विदुरन्यथा ।
प्रकाशोऽर्थोपरक्तोऽपि स्फटिकादिजडोपमः ॥ (ई. प्र. 1/5/11)

इति भट्टनायकस्तोत्रेऽपि—

नपुंसकमिदं नाथ परं ब्रह्म फलेत्कियत् ।
त्वत्पौरुषी नियोक्त्री चेन्न स्यात्त्वद्भक्तिसुन्दरी ॥

इति एवं च 'यत्र स्थितम्' इत्यतः प्रभृति यत्तत्त्वं विचारितं तदेवास्ति, तच्चास्त्येव परमार्थतो युक्त्यनुभवागमसिद्धेन रूपेण, परमार्थत एव चाकल्पितेन पूर्णेन रूपेणास्ति न तु नीलादिवत्कल्पितेन । यथोक्तं महागुरुभिः—

एवमात्मन्यसत्कल्पाः प्रकाशस्यैव सन्त्यमी ।
जडाः प्रकाश एवास्ति स्वात्मनः स्वपरात्मभिः ॥ (अजडप्र.13)

इति तत्रभवद्भर्तृहरिणापि—

यदादौ च यदन्ते च यन्मध्ये तस्य सत्यता ।
न यदाभासते तस्य सत्यत्वं तावदेव हि ॥

इति सावधारणत्वात्सर्ववाक्यानामेवकारोऽत्र न्नियोज्यः । एवमनेन सूत्रेण सुखाद्याकार-संवित्संतानवादिनां सुखादिकलुषितप्रमातृतत्त्वविदिनां ग्राह्यग्राहकनानात्ववादिनां सर्वेषामभाववादिनां निष्परामर्शप्रकाशब्रह्मवादिनां[1] च मतमनुपपन्नत्वादसत्त्वेनानूद्य पारमार्थिकं स्पन्दशक्तिरूपमेवतत्त्वमस्तीति प्रतिज्ञातम् । अथ च यस्मिन्नस्मिन् सोपदेशसावधान-महानुभावपरिशील्ये स्फुरत्तासारे स्पन्दतत्त्वे स्फुरति दुःखसुखग्राह्यग्राहकतदभावादिकमिदं सदपि न किंचिदेव सर्वस्यैतच्चमत्कारैकसारत्वात्तदेवैतदस्तीत्युपदिष्टम् । यन्महागुरवः—

दुःखान्यपि सुखायन्ते विषमप्यमृतायते ।
मोक्षायते च संसारो यत्र मार्गः स शाङ्करः ॥ (उ. स्तो. 20/12)

इति । शाङ्करो मार्गः शंकरात्मस्वभावप्राप्तिहेतुः पराशक्तिरूपः प्रसरः ।। 5 ।।

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1. ख. पु. ब्रह्मतत्त्ववादिनामिति पाठः ।

We can with reason say that the perceptible, whether internal as pleasure and pain etc., or whether external as blue and yellow etc., and the perceiver such as Puryaṣṭaka, body, senses etc., have evidently no real existence because like the stage of dreamless sleep these are not sensed. Even when they are sensed, they represent consciousness alone. For they, as being sensed, are of the nature of consciousness. The same is referred to by my great grand teacher, the venerable Utpalācārya proficient in the knowledge of occult principles, in the sacred Īśvarapratyabhijña:—'The thing that can come to light is of the nature of light: one which has no light cannot exist.'

Even here it will be mentioned in 'Because of being of the form of His cognition and owing to the adoption of the identity with Him.' Hence, that is the real principle of the form of pure light in which the perceptible, pain, pleasure etc., blue etc., and the perceiver of that, do not exist.

Objection: From this can it be inferred that the true principle is of the nature of vacuity owing to the cessation of the entire categories of the perceiver and the perceptible?

No. 'Even the state of vacuum does not exist.' Because the real principle is that where even the state of vacuum, *i.e.*, the form of empty space, does not exist. The insentiency (vacuum) must either manifest or not manifest. If it does not manifest, then, how can it be said that it exists? If that becomes manifestation being of the nature of manifestation. Disappearance of manifestation is never possible, because, in its absence, the absence of manifestation cannot be said to exist. It will find its place in 'not that internal nature.'

Second explanation of Mūḍha-bhāva : The real principle is that where there does not exist the state of unconsciousness of the form of Brahma which is identical in principle with the

pure light devoid of thinking of the nature of Aiśvarya, lordship, and which is the favorite belief of the Vedāntists who say, 'Vijñānaṁ Brahma,' *i.e.*, Brahma is knowledge. For even that Brahma is insentient without the power of Spanda of the nature of freedom. It is said in the Pratyabhijña : 'Thinking is known to constitute the nature of light, otherwise the light, even though reflecting things, will be like the insentient things such as crystal etc., and also in the hymn of Bhaṭṭa Nāyaka : 'How much fruit, O Lord, can the supreme Brahma bear, owing to its neutrality, if Thy masculine power of regulation be not there, in the form of a beautiful female of Thy devotion?

Thus that principle alone has the real existence which has been discussed in the passages 'where seated' etc. That verily exists in the inartificial form of perfection as supported by reasoning, experience, and revealed texts, and not in the artificial one like blue etc. As is said by the venerable teacher:—'The insentient things are thus like the non-existent with reference to their self and are properly speaking only of light. The light alone exists of one's own self either by it or by the self of others.' The revered Bartṛhari refers to the same: 'Reality can be attributed to that which is at the beginning, at the end and in the middle; which does not come to light, its reality is as much (is nil).' All the sentences in the text convey a determinate sense. Hence, the word 'Eva' should be used thrice.

Thus in the Sūtra it is enunciated by the author that the ultimate reality exists in the form of Spanda Energy, after he has brought out the absurdity of the views, being untenable, of the believers in the continuity of consciousness, in the believers in the form of pleasure etc., in the principle of perceptivity dimmed by pleasure etc., in the multiplicity of the perceptible and the perceiver, and in the Brahma of the form of thinking-less light. This also is discussed herein that principle really exists

on whose revelation, as the principle of Energy, as the essence of activity, and as the consequence of penetrating observation, concentration and initiation, all this—pain, pleasure, the perceptible, the perceiver and their absence etc..—comes to naught; because the whole Universe is meant as its enjoyment. The venerable teacher refers to it in: 'That is the path of Śaṅkara in which pains appear as pleasures, poison as nectar and the world of life and death as liberation.' In this reference, the path of Śaṅkara means the current of the supreme power which is a means to the attainment of the real nature as Śaṅkara.

एवमुपपत्तिपरिघटिततत्त्वप्रत्यभिज्ञानाय साभिज्ञानमुपायं निरूपयति—

Now is described the means, with a recognizing mark, for the recognition of that principle which has thus been logically demonstrated.

यतः करणवर्गोऽयं विमूढोऽमूढवत्स्वयम् ।
सहान्तरेण चक्रेण प्रवृत्तिस्थितिसंहृतीः ॥ 6 ॥

Yataḥ karaṇavargo'yaṁ vimūḍho'muḍhavatsvayaṃ,
sahāntareṇa cakreṇa pravṛttisthitisaṁhṛtīḥ.

लभते तत्प्रयत्नेन परीक्ष्यं तत्त्वमादरात् ।
यतः स्वतन्त्रता तस्य सर्वत्रेयमकृत्रिमा ॥ 7 ॥

Labhate tatprayatnena parīkṣyaṁ tattvamādarāt,
yataḥ svatantratā tasya sarvatreyamakṛtrimā.

The positive description of Spanda as Śaṅkara: Very carefully and with great effort should that principle be examined by which this class of senses, along with the inner circle although unconscious, acts as conscious by itself and undergoes the processes of operation, existence and dissolution. Because this, its inartificial freedom, is everywhere.

तन्निर्णीतं तत्त्वमादरात् श्रद्धया प्रयत्नेन च—

उद्यमो भैरवः । (1/5)

इति शिवसूत्रप्रतिपादितेन सर्वभेदोपसंहारात्मना निजौजोवृत्तिस्फारणरूपेण

परिपूर्णान्तर्मुखस्वरूपसेवनात्मना भैरवरूपेणोद्यमेन परीक्ष्यम् । यत इयमिति सर्वस्य स्वसंविदिता तस्य शंकरात्मनः स्वस्वभावस्याकृत्रिमा सहजा स्पन्दतत्त्वरूपा स्वतन्त्रता सर्वत्र जडाजडविषये स्फुरन्ती स्थितेति शेषः । किं तत्तत्वमित्याह यत इत्यादि लभत इत्यन्तम् । अयमिति लोकप्रसिद्धो गोलकादिरूपो न तु शास्त्रितस्तस्य नित्यपरोक्षत्वेनायमिति निर्देशाभावात्, करणवर्गस्त्रयोदशेन्द्रियाणि विशेषेण मूढो मायावशाज्जडाभासी-भूतोऽणोर्मूढादप्यधिकं मूढत्वं प्राप्तोऽमूढवच्चेतनवत्स्वयं प्रवृत्तिस्थितिसंहृतीर्लभते विषयोन्मुखीभवति तत्र रज्यते ततश्च निवर्तत इत्यर्थः । कथं सहान्तरेण चक्रेण, इहान्तरं चक्रं करणेश्वर्यो नान्तःकरणानि तेषां वर्गशब्देन स्वीकारात्, न वक्ष्यमाणं पुर्यष्टकं तत्स्थस्यान्तःकरणत्रयस्य वर्गशब्देनैव गृहीतत्वात्, तन्मात्राणां च वासनामात्ररूपाणा-मुपदेश्यमयोगिनं प्रति साक्षात्प्रवृत्त्यादिकर्तृत्वेनासिद्धेः, योगिनस्तु साक्षात्कृततन्मात्रस्य स्वयमेव परतत्त्वपरिशीलनावहितस्योपदेश्यत्वाभावात्; तस्मादेतदेकीयमतमसत् । विमूढोऽमूढवदित्यनेन करणवर्ग एव सम्बन्ध्यो, नत्वान्तरमपि करणेश्वरीचक्रं तस्य चिच्चमत्काररूपत्वात् । एवमभिदधानस्यायमाशयः, यदयं शंकरात्मा स्वस्वभावोऽतिदुर्घटकारिणः स्वातन्त्र्याद्युगपदेव संवित्तिसारं च करणेश्वरीचक्रं जडाभासरूपं च करणवर्गमेकतयैव निर्भासयन् प्रवृत्तिस्थितिसंहृतीः कारयति येन भगवत्यः करणेश्वर्यो यथा तत्तद्भवसृष्ट्यादि विदधति तथा करणवर्गोजडोऽपि तत्कारीव लक्ष्यते । यद्यपि रहस्यदृष्टौ न कश्चिज्जडः करणवर्गोऽस्ति अपितु विज्ञानदेहाः करणेश्वर्य एव विजृम्भन्ते तथापीह सुप्रसिद्धप्रतीत्यनुसारेणोपदेश्यः क्रमेण रहस्यार्थोपदेशेऽनुप्रवेश्य इत्येवमुक्तम् । एवं च गोलकादिरूपकरणवर्गप्रवृत्त्यादिक्रमेण तदधिष्ठातृरूपं निजमरीचिचक्रं चिन्वानेनैव तदुभयप्रचोदकं श्रीमच्छङ्करात्मकं स्वस्वरूपं परीक्षणीयं, यतस्तत्प्राप्तौ तदीयाकृत्रिमा स्वतन्त्रतास्य[1] योगिनः स्यादित्यप्यनेनैवोक्तं भवति । तदेदतदेव परीक्षणार्हं परमोपादेयत्वादेतदेव च परीक्षितुं शक्यमुक्तयुक्त्या सुखोपायत्वात्, अत एवादरेणाभिलषितविषयोपभोगानिरोधात्मना बहुमानेन । अत्र परीक्षणस्येहत्योपदेशानुसारेण प्राप्तकालता । यथोक्तं रहस्यगुरुभिः—

निजनिजेषु पदेषु पतन्त्विमाः करणवृत्तय उल्लसिता मम ।
क्षणमपीश मनागपि मैव भूत्त्वद्विद्भेदरससक्षतिसाहसम् ।। (उ. स्तो. 8/7)

इति । परीक्ष्यमित्यर्हे शक्ये प्राप्तकालतायां प्रैषादौ च कृत्यः । अथ च जडः करणवर्गो यद्बलादमूढवत्प्रवृत्त्यादि लभते इति सर्वस्यानुभवसाक्षिकमभिदधदिन्द्रियादिचैतन्य-वादिचार्वाकमतमप्यनेन व्युदस्तवान् ।। 7 ।।

That previously explained principle should be examined with faith and effort which is of the form of the destruction of all variations, as discussed in the Śivasūtra. 'Effort is Bhairava',

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1. ख. पु. स्वतन्त्रा सर्वत्रासयेति पाठः ।

which is identical with the full and free onward course of the innate glory and with the spirit of service to the perfect internal nature and which is known as an exertion of the form of Bhairava. Because this inartificial and innate freedom, known to all through self-experience, of that one's own nature, identical with Śiva and of the form of Spanda principle, is manifest everywhere with reference to both the sentient and insentient. 'Is manifest is understood.'

In reply to what that principle is, said the passage beginning with 'by which' and ending with 'undergoes.' 'This' refers to such class of senses, *i.e.*, thirteen senses, as is known to the people in the form of a ball etc. and not as defined in the Śāstras. Because, in the case of the latter, we cannot refer to that by 'this', being always invisible. This class of senses, though exceedingly unconscious, though appearing as if insentient under delusion and though assuming unconsciousness in a greater degree than a limited self, undergoes the states of flowing on, staying and destruction like the non-unconscious or the sentient, *i.e.*, goes towards the sense-object, feels attached to that and withdraws therefrom like the sentient. How? Along with the inner Circle.

The inner Circle refers to the sense divinities and not the internal senses because the latter are included in the word 'class'. It dies not either refer to the Puryaṣṭaka to be explained further on; because the triad of the internal senses mentioned therein is associated, being akin, with the class. Nor does it apply to sense-objects; because, being mere impressions, they do not appear directly as authors of such functions as moving on etc., to the pupil who is to be instructed and who does not know Yoga. And the Yogī, who has realised the sense-objects, needs no instruction, because he himself has acquired the habit of attentively studying the Supreme Principle.

Hence, the view of some people that the 'class of senses' should be connected with 'the unconscious like the conscious' and not with the inner Circle of sense divinities is baseless because that Circle is identical with enjoyment of consciousness. The author by the text means that this one's own nature identical with Śaṅkara, uniformly and simultaneously manifests, out of its own freedom consisting in accomplishing difficult things, the Circle of Sense divinities as an essence of consciousness and the class of senses as appearing insentient.

This one's own nature, according to the author, makes the sense divinities and the class of senses perform such states as moving on, staying and destruction. Through its grace the class of senses, though insentient, appears to perform those functions, just as these holy sense divinities bring about the creation etc. of particular phenomena. Though, according to the mystic view, there exists no insentient class of senses but the sense divinities possessed of the body of knowledge, yet this has been referred to as if existing, because the pupil to be instructed should be introduced to the explanation of the occult things gradually according to the well-accepted observation.

Thus, while observing the Circle of the rays of his own glory presiding respectively over the functions such as moving on etc., of senses identical in form with ball etc., the Yogī may examine his own nature, as one in form with Holy Śaṅkara, and as goading these both on to their objects. This also is implied by the text that the Yogī possesses everywhere the inartificial freedom of his own real nature which serves him as a means to the attainment of that.

Hence, as forming the highest aim, this principle is worthy of being examined. This only can be examined because by the previous arguments, its means are easy. It should, hence, be examined with respect, with the great pride consisting in the

unhindered enjoyment of desired objects. Such an examination is here quite in season according to the view here explained. So says the great teacher: 'May these my sense activities, in their full play, fall on their respective objects! May I, O Lord, never, even for a moment, be so rash as to lose the happiness of identity with Thee!'

The Kṛtya affix in 'Parikṣyaṁ' denotes worthiness, practicability, timeliness and command etc.

The author has, by this, also rejected the view of the Carvākas who attribute consciousness to senses etc.; because everybody's self-experience bears witness to this that by virtue of the strength of the real self, the insentient class of senses, undergoes, like the not-unconscious, the states of moving on etc.

अथ कथमुक्तं ततस्तत्त्वाच्चेतनतामिवासाद्येन्द्रियाणि स्वयं प्रवृत्त्यादि लभन्त इति, यावतायमेव ग्राहक इच्छया दात्रादीनीव करणानि प्रेरयति । यदप्युक्तं तत्तत्त्वं प्रयत्नेन परीक्ष्यम् इति तदपि कथं, यतोऽस्माकमिच्छा बहिरेवानुधावति न तु तत्त्वपरीक्षायां प्रवर्तितुमुत्सहत इत्याशङ्क्याह—

How is it said, that the senses undergo the states of moving on etc., on their acquiring, as it were, the consciousness from that Principle, inspite of the commonplace observation that the perceiver, himself and at his own option, directs the senses like the scythe etc.? How is this also said, that principle should with effort be examined, when it is known that our desire moves only towards the outside and never exerts itself to engage in the examination of that Principle? To repudiate these is said (the following).

न हीच्छानोदनस्यायं प्रेरकत्वेन वर्तते ।
अपि त्वात्मबलस्पर्शात्पुरुषस्तत्समो भवेत् ॥ 8 ॥

Na hīcchānodanasyāyaṁ prerakatvena vartate,
api tvātmabalasparśātpuruṣastatsamo bhavet.

This does not act as a director of the goad of desire. But a man can become equal to that (Principle) by the inspiration of the vitality of self.

अयं लौकिकः पुरुष इच्छैव नोदनं प्रतोदस्तस्य प्रेरकत्वेन करणप्रवर्तनार्थव्यापारणाय यस्मान्न प्रवर्तते, अपि तु आत्मनश्चिद्रूपस्य यद्बलं स्पन्दतत्त्वात्मकं तत्स्पर्शात्तत्कृत-तात्कियन्मात्रादावेशात्तत्समो भवेत्, अहन्तारसविप्रुडभिषेकादचेतानोऽपि चेतनतामासादयत्येव। ततस्यत्तत्त्वं न केवलं करणानि यावत्तत्प्रेरकत्वेन शङ्कितं कल्पितमपि प्रमातारं चेतनीकृत्य स्वयं प्रवृत्त्यादिपात्रं करोति येनास्यायमभिमानोऽहं करणानि प्रेरयामीति । स्पन्दतत्त्वानुवेधं विनापि तु स एव न किंचिदिति करणानां ग्राहकस्य च स्वरश्मिचक्रप्रसरानुवेधेन चेतनीभावापादकं तत्त्वं परीक्ष्यमिति युक्तमेव । यदि पुनरिच्छाख्येन प्रतोदरूपेण करणान्तरेण करणानि प्रेरयेत् तदपीच्छाख्यं करणं प्रेर्यत्वात्करणान्तरं स्वप्रेरणायापेक्षेत तदप्यन्यदित्यनवस्था स्यात् । यत्तूक्तम् 'अस्माकमिच्छा न तत्र प्रवर्तितुमुत्सहते' इति तत्राप्याद्यं श्लोकार्धमभ्युपगमेन, परं तूत्तरतया योज्यम् । सत्यं, नायं पुरुषस्तत्त्वपरीक्षार्थमिच्छां प्रवर्तयितुं शक्नोति नेच्छया तत्त्वं विषयीकर्तुं क्षमस्तस्याविकल्प्यस्वादपि तु विषयाननुधावन्तीमिच्छां तदुपभोगपुरःसरं प्रशमय्य यदा स्वन्तर्मुखमात्मबलं स्पन्दतत्त्वं स्वकरणानां च चेतनावहं स्पृशति तदा तत्समो भवेत् तत्समावेशात्तद्वत्सर्वत्र स्वतन्त्रतामासादयत्येव, यस्मादेवं तस्मात्तत्त्वं परीक्ष्यमित्यर्थः । शक्तिभूमेः स्पर्शप्रधानत्वादात्मबलस्पर्शादित्युक्तम् ।। ८ ।।

This man of the world does not work as the pusher on the goad of desire, *i.e.*, does not engage in directing the senses towards their objects. But he can become similar to that by a slight inspiration of that Principle of Spanda which forms the strength of the self identical with consciousness. Even the insentient can become the sentient, when anointed with a drop of the nectar of I-ness. Thence, that Principle makes capable of moving on etc. not only the senses but also the artificial perceiver, suspected as the director of those senses by infusing consciousness into them. It is by virtue of this that he thinks, "I directed the senses". He loses himself when without the inspiration of that principle.

Hence that principle deserves to examined that converts into sentiency both the senses and the perceiver by the inflow of the current proceeding from the Circle of the rays of its own

light. Thus all this is quite logical. If, in the teeth of this, the objected sticks to the view that the senses are directed by a different sense in the form of a goad called desire, then that sense of desire, being itself of the nature of the directed, will require another sense for its direction, that also will in turn another. Thus, the series will go on *ad infinitum.*

Now, as regards the objection "that our desire does not exert itself to engage etc." the former half of the stanza is used in confirmation of it and latter in reply hereto. The sense is as follows. Yes, this man cannot set his desire to work to examine the reality. He is not capable of sensing the reality by desire, because that reality is inconceivable. But when he calms down the desire, always in hot pursuit of objects, by allowing it full and free satiation and when he touches the principle of Spanda or the strength of the inward self, endowing its own senses with consciousness, then he will be similar to that. By its influx he will attain freedom everywhere like that principle. Hence, the reality should be examined. The word Sparśa is used with reference to the strength of the self because the tactile perception predominates at the stage of Śakti.

ननु चायं क्षेत्री परमेश्वरमयोऽपि किं न सदा पारिपूर्ण्येन स्फुरति, कस्मादन्तर्मुखात्मबल-स्पर्शमपेक्षत इत्याशङ्क्याह—

Why does not even this embodied self shine in all its perfection, being of the nature of Parameśvara? Why does he require a touch of the force of the inward self? In response to these the author says.

निजाशुद्ध्यासमर्थस्य कर्तव्येष्वभिलाषिणः ।
यदा क्षोभः प्रलीयेत तदा स्यात्परमं पदम् ॥ ९ ॥

Nijāśuddhyāsamarthasya kartavyeṣvabhilāṣīṇaḥ,
yadā kṣobhaḥ pralīyeta tadā syātparamaṁ padaṃ.

When to him, who is incapacitated by his own impurity

and is attached to actions, the agitation ceases, then the highest state will come into being.

निजा स्वात्मीया स्वस्वातन्त्र्योल्लासिता येयं स्वरूपाविमर्शस्वभावा इच्छाशक्तिः संकुचिता सत्यपूर्णम्मन्यतारूपा अशुद्धिराणवं मलं, तन्मूलोत्थितकञ्चुकपञ्चकाबिलत्वात्; ज्ञानशक्तिः क्रमेण भेदसर्वज्ञत्वकिंचिज्ज्ञत्वान्तः करणबुद्धीन्द्रियतापत्तिपूर्वमत्यन्तं संकोचग्रहणेन भिन्नवेद्यप्रथारूपं मायीयं मलमशुद्धिरेव, क्रियाशक्तिः क्रमेण भेदसर्वकर्तृत्वकिंचित्कर्तृत्व-कर्मेन्द्रियरूपसंकोचग्रहणपूर्वमत्यन्तं परिमिततां प्राप्ता शुभाशुभानुष्ठानमयं कार्मं मलमप्यशुद्धिः, तयासमर्थस्य पूर्णज्ञत्वकर्तृत्वविकलस्य तत एव कर्तव्येषु लौकिशास्त्रीयानुष्ठानेष्वभिला-षिणोऽभीष्टानवाप्तेर्नित्यमभिलाषव्याकुलस्य तत एव क्षणमप्यलब्धस्वरूपविश्रान्तेः, यदा उक्तवच्यमाणोपपत्त्यनुभवावष्टम्भतोऽभिलाषविवशग्राहकाभिमानात्मा क्षोभः प्रलीयेत अनात्मन्यात्माभिमाननिवृत्तिपुरः सरमात्मन्यनात्माभिमानोपशान्तिपर्यन्तेन प्रकर्षेण लीयेत तदा परमं स्पन्दतत्त्वात्मकं पदं स्यादस्य प्रत्यभिज्ञाविषयतां यायादित्यर्थः । न तु तदैव भवति तस्य नित्यत्वात् । उक्तं च विज्ञानभैरवे—

मानसं चेतना शक्तिरात्मा चेति चतुष्टयम् ।
यदा प्रिये परिक्षीणं तदा तद्भैरवं वपुः ॥ (श्लो. 138)

इति । निजाशुद्धिशब्देन मलं नाम द्रव्यं पृथग्भूतमस्तीति ये प्रतिपन्नास्ते दूष्यत्वेन कटाक्षिताः ।। 9 ।।

This one's own power of desire, brought into play by one's own freedom, is of the nature of non-contemplation of the reality. It is an impurity technically known as the Aṇava defilement. It appears in the form of imperfection, owing to the limitation of desire. The power of cognition does gradually, owing to the delusion of non-identity, give up omniscience and adopt limitation in knowledge, and forms itself into the inner sense and the cognitive senses, till, at last, it gets limited in full and passes into an impurity, technically known as the Māyīya Mala (defilement due to illusion) which consists in the individual manifestation of the objectivity. The active aspect, in turn, gives up the perfect authorship due to non-identity and assumes limited authorship and undergoes limitation, by and by, in the form of action-senses, till, at last, it gets limited completely. It

also is an impurity known by the name of Karma Mala consisting of virtuous and vicious acts. With reference to the man incapacitated or deprived of omniscience and perfect authorship by that impurity and consequently always distracted by desires, on account of the non-obtainment of the desired objects, connected with the acts, *i.e.* the performances both religious and worldly, and hence not finding rest even for a moment in his own real nature. When by the firm grasp of the arguments, explained before and to be referred to later on, and by self-experience, the agitation, consisting in the vain conception of the perceptivity slave to desires, dissolves, through the vanishing of the attribution of the self to the non-self and the reverse; then the highest state of the Spanda principle will take place, *i.e.* will come within his recognition. The highest state will not take place then and there because it is eternal. The same is explained in the Vijñāna Bhairava: "The mind, consciousness, energy and the self, when this quaternion, O beloved one, vanishes, then that form of Bhairava reveals itself," Those, who hold the opinion that the phrase 'one's own impurity' suggests that there is some separate substance corresponding to impurity, have been indirectly criticized.

ननु च ग्राहकाहंभावात्मनि क्षोभे क्षीणे निस्तरङ्गजलधिप्रख्यमस्पन्दमेव तत्त्वं प्रसक्तमित्याशङ्कां शमयति—

Objection: When the agitation of the nature of one's own identity with the limited perceiver has been over, the reality will be devoid of activity like the waveless ocean? To lull this suspicion to rest the author says.

तदास्याकृत्रिमो धर्मो ज्ञत्वकर्तृत्वलक्षणः ।
यतस्तदेप्सितं सर्वं जानाति च करोति च ॥ 10 ॥

Tadāsyākṛtrimo dharmo jñatvakartṛtvalakṣaṇaḥ,
yatastadepsitaṁ sarvaṁ jānāti ca karoti ca.

Then will flash forth the inartificial nature characterized by cognition and activity, because he knows and does all the desired.

तदेत्युपदेश्यापेक्षया अकृत्रिमः सहजो धर्मः प्राङ्निर्दिष्टस्वतन्त्रतारूपः परमेश्वरस्वभावो ज्ञत्वकर्तृत्वे सामरस्यावस्थितप्रकाशानन्दात्मनी ज्ञानक्रिये लक्षणमव्यभिचारि स्वरूपं यस्य तादृक् तदा क्षोभोपशमेऽस्य पुरुषस्य स्यादभिव्यज्यत इत्यर्थः । कुत एतदभिव्यज्यत इत्याह, यतस्तदा परमपदप्रवेशसमये सर्वमीप्सितमिति यद्यज्जिज्ञासितं चिकीर्षितं वास्य तत्प्रविविक्षायामभूत् तत्तज्जानति च करोति च । चकारावत्र यौगपद्यमाहतुः न तु यथैके चकाराभ्यां ज्ञानक्रिययोरैकात्म्यं सूचयतीति, तद्धि ज्ञत्वकर्तृत्वलक्षण इत्यनेनैवैकधर्मविशेषणेन सम्बन्धिनिर्देशेन वास्तवस्वरूपाभिधायिनोक्तम् ।। 10 ।।

'Then' is used with reference to the pupil to be instructed. Then on, the cessation of agitation dawns to this man the inartificial innate nature, which is identical with the nature before explained and with the reality of Parameśvara, and in which knowledge and action of the nature of harmonious light and bliss form the invariable characteristic. Whence does it become manifest? In reference to this query is said: because he knows and does, then, *i.e.* on the occasion of entrance in that Supreme State, all the desired, *i.e.* all that he wished to know or to do at the time of his desire to enter therein.

The duplicate use of the particle 'ca' denotes simultaneity. It does not denote, as some think, the identity of cognition and action. It is already implied by the one phrase, *i.e.* characterized by cognition and activity, qualifying nature as descriptive of real existence.

अथ यतः करणेति निजाशुद्धीति सूत्रप्रतिपादितोन्मेषक्रमसमाधानसाक्षात्कृतस्य स्पन्दतत्त्वस्य दृढावष्टम्भाद्व्युत्थानमपि समाध्येकरसं कुर्वतो भवोच्छेदो भवतीत्याह—

Now is explained that the world of life and death ceases to exist to him, who harmonises non-meditation with meditation by the fixed and firm grasp of the spanda principle realised by the evolutive meditation, discussed and defined in the Sūtras

such as '*whereby the class of senses etc.*' and '*one's own impurity etc.*'

तमधिष्ठातृभावेन स्वभावमवलोकयन् ।
स्मयमान इवास्ते यस्तस्येयं कुसृतिः कुतः ॥ 11 ॥

Tamadhiṣṭhātṛbhāvena svabhāvamavalokayan,
smayamāna ivāste yastasyeyaṁ kusṛtiḥ kutaḥ.

How can this accursed path of life and death fall to the lot of the one who feels as if wonder-stricken, while regarding that nature as the *underlying* principle?

उक्तोपपत्त्युपलब्ध्यनुशीलनप्रत्यभिज्ञातं तं स्पन्दतत्त्वात्मकं स्वभावमात्मीयमधिष्ठातृभावेन व्युत्थानदशायामपि व्याप्नुवन्तमवलोकयंश्चिन्वानः—

न व्रजेन्न विशेच्छक्तिर्मरुद्रूपा विकासिते ।
निर्विकल्पतया मध्ये तथा भैरवरूपधृक् ॥ (वि. भै. 26)

इति, तथा—

सर्वाः शक्तीश्चेतसा दर्शनाद्याः स्वे स्वे वेद्ये यौगपद्येन विष्वक् ।
क्षिप्त्वा मध्ये हाटकस्तम्भभूतस्तिष्ठन्विश्वाकार एकोऽवभासि[1] ।

इति श्रीविज्ञानभैरवकक्ष्यास्तोत्रनिर्दिष्टसंप्रदाययुक्त्या निमीलनोन्मीलनसमाधिना युगपद्व्यापक-मध्यभूम्यवष्टम्भादध्यासितैतदुभयविसर्गारणिविगलितसकलविकल्पोऽक्रमस्फारित-करणचक्रः—

अन्तर्लक्ष्यो बहिर्दृष्टिर्निमेषोन्मेषवर्जितः ।
इयं सा भैरवी मुद्रा सर्वतन्त्रेषु गोपिता ॥

इत्याम्नातभगवद्भैरवमुद्रानुप्रविष्टो मुकुरान्तर्निमज्जदुन्मज्जन्नानाप्रतिबिम्बकदम्बकल्पमनल्पं भावराशिं चिदाकाश एवोदितमपि तत्रैव विलीयमानं पश्यन् जन्मसहस्रापूर्वपरमानन्द-घनलोकोत्तरस्वस्वरूपप्रत्यभिज्ञानात् झटिति त्रुटितसकलवृत्तिः स्मयमानो विस्मयमुद्रानुप्रविष्ट इव महाविकासासादनाच्च सहसैव समुदितसमुचिततात्त्विकस्वभावो यो योगीन्द्र आस्ते तिष्ठति न त्ववष्टम्भाच्छिथिलीभवति, तस्येयमिति सकलजगत्कम्पकारिणी कुत्सिता जननमरणादिप्रबन्धरूपा सृतिः प्रवृत्तिः कुतो निजाशुद्धिलक्षणस्य तद्धेतोरभावान्नैव भवतीत्यर्थः । यथोक्तं श्रीपूर्वशास्त्रे—

तत्त्वे निश्चलचित्तस्तु भुञ्जानो विषयानपि ।
नैव संस्पृश्यते दोषै पद्मपत्रमिवाम्भसा ॥

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1. ख. पु. विभातीति पाठः

विषापहारिमन्त्रादिसन्नद्धो भक्षयन्नपि ।
विषं न मुह्यते तेन तद्वद्योगी महामतिः ॥

(मा. वि. 18/120)

इति ॥ 11 ॥

A Yogī looks at or observes his own nature, identical with the spanda principle and recognised by the close scrutiny of the arguments and the revelations alluded to above, as the underlying principle pervading even at the stage of Vyutthana. He sticks to the Araṇi of this two-fold creation. All his ideas vanish and the Circle of his senses simultaneously attains full manifestation, by his taking stand firmly in the intermediate stage, pervading, at once, both the preceding and the succeeding stages, through the meditation of involution and evolution, in the manner of tradition described in the Śrī Vijñāna Bhairava and Kakṣyastotra : "The aerial power does neither go away nor enter. By that, one assumes the form of Bhairava, when the intermediate is evolved by the certainty", and "Thou manifestest singly in the form of the Universe, standing, like a pillar of gold, in the middle and having, all around, directed by mind simultaneously all powers of vision etc. towards their respective objects."

The Yogī observes this vast totality of beings, which rises from and dissolves in the ether of consciousness, like a series of reflections appearing and disappearing inside a mirror, by finding entrance in the Mudrā of Holy Bhairava, described in the revealed text: "With the aim inside, (although) looking outside and above the states of waking and sleeping. This is that Mudrā of Bhairava, concealed in all the Tantras." At the end of thousands of births the thread of all his (Yogī's) functions gets broken, all of a sudden, by the recognition of his own extraordinary reality full of a novel Supreme bliss. He looks as if wonder stricken or as if entered into the Mudrā of amazement.

The best of the Yogīs thus stands fixed, *i.e.* does not swerve from his fixed stand. To him the proper real nature reveals itself suddenly by the attainment of complete development. He is immune form the damned succession of life and death, which strikes terror in the whole world. For, its cause consisting in the innate impurity has cause to exist. As is said in the Śrī Pūrva Śāstra: "Although enjoying sense objects, he cannot, as a lotus leaf by water, be affected by evils which have his mind fixed on the reality. One, who is armed cap-a-pie with Mantra etc. serving as an antidote against poison, does not faint, under its influence, though eating poison. Similarly, a Yogī of great wisdom."

अथ ये श्रुत्यन्तविदक्षपादमाध्यमिकादयः क्षोभप्रलये विश्वोच्छेदरूपमभावात्मकमेव तत्त्वमवशिष्यत इत्युपादिक्षन् तान्प्रतिबोधयितुं तदुपगततत्त्वप्रातिपक्ष्येण लोकोत्तरतां प्रकरणशरीरस्य स्पन्दतत्त्वस्य निरूपयति—

The author now addresses the Vedāntists, the Naiyāyikas (Akṣapāda), the Madhyamikas etc. who hold the view that, at the dissolution of agitation, there remains the reality (identical with naught) exclusively in the form of Universal destruction; and explains the extraordinariness of the spanda principle, one in form with matter, in opposition to the reality accepted by them.

नाभावो भाव्यतामेति न च तत्रास्त्यमूढता ।
यतोऽभियोगसंस्पर्शात्तदासीदिति निश्चयः ॥ 12 ॥

Nābhāvo bhāvyatāmeti na ca tatrāstyamūḍhatā,
yato'bhiyogasaṁsparśāttadāsīditi niścayaḥ.

अतस्तत्कृत्रिमं ज्ञेयं सौषुप्तपदवत्सदा ।
न त्वेवं स्मर्यमाणत्वं तत्तत्त्वं प्रतिपद्यते ॥ 13 ॥

Atastatkṛtrimaṁ jñeyaṁ sauṣuptapadavatsadā,
na tvevaṁ smaryamāṇatvaṁ tattattvaṁ pratipadyate.

Non-existence cannot be conceived to exist. Even

sentiency does not exist there, because owing to Abhiyoga there is the determination, "That was." Hence, that is artificial. The knowable is always like the sound sleep. That reality can never thus assume the state of being recollected.

असदेवेदमग्र आसीत् । (छा. 3/19/1)

इत्याद्युक्त्या श्रुत्यन्तविदाद्यभिमतोऽभावो भाव्यतां नैति भावनाया भाव्यवस्तुविषयत्वादभावस्य नैति किंचित्त्वाद्भव्यमानतायां वा किंचित्त्वे सत्यभावत्वाभावात्, किंच भावकस्यापि यत्राभावः स विश्वोच्छेद कथं भावनीयः, भावकाभ्युपगमे तु न विश्वोच्छेदो भावकस्यावशिष्यमाणत्वादिति न विश्वाभाव एव तत्त्वम् । अथ कल्पितोऽयं भावको विश्वोच्छेदं विकल्पकल्प्यमानं भावयन् भावनापरिनिष्पत्तौ भाव्यतादात्म्यादभावरूपः संपद्यत इति पक्षः । तत्रोच्यते, तत्राभावभावनायां नामूढता न च तत्रास्त्यमूढता अपि तु मोह एवास्ति

.................................यद्यदेवातिभाव्यते ।
भावनापरिनिष्पत्तौ तत्स्फुटं कल्पधीफलम् ।

इति न्यायाद्विश्वोच्छेदात्मन्यभावे भाव्यमाने न कदाचित्परमार्थाप्तिर्भवति । अथोच्यते—

सर्वाम्बनधर्मैश्च सर्वतत्त्वैरशेषतः ।
सर्वक्लेशाशयैः शून्यं न शून्यं परमार्थतः ॥

इति नागार्जुननोक्तमीदृशं तच्छून्यमिति । सत्यं, यदि चिदानन्दघना स्वतन्त्रा पारमार्थिकी भित्तिभूता भूरभ्युपेयते यथा विज्ञानभैरवादौ पारमेश्वरीं—

दिक्कालललनातीता । (वि. भै.14)

इत्यादि पारमार्थिकीं भित्तिभूतां चिद्भूमिमवस्थाप्य शून्यभावानोक्ता अन्यथा न शून्यमिति शून्यैवेयमुक्तिः 'यद्यदेवातिभाव्यते' इति प्रतिपादितत्वात् । यत्तु—

सावस्था काप्यविज्ञेया मादृशां शून्यतोच्यते ।
न पुनर्लोकरूढ्येव नास्तिक्यार्थानुपातिनी ॥

इत्यालोकमालायामुक्तं तत्तु सत्यं, त्वादृशामविज्ञेया अविज्ञेयत्वाद्वक्तुमशक्येत्युच्यतां शून्यतेति तु कुतः शून्यतापि च यावद्भाव्यते तावद्विकल्पोल्लिखितत्वादसौ विज्ञेभैव । यदि च त्वादृशां सा ज्ञातुमशक्या तत् तत्पदसाक्षात्काराभिज्ञसद्गुरुसपर्या कार्या, न तु शून्यतेति स्वमनीषिकयैव व्यवहृत्यात्मा परश्चागाधे महामोहे निक्षेप्तव्य इत्यलम् । अथ कुतो ज्ञातं तत्र मूढतास्तीत्यत्रानेनोत्तरमाह यत इति । अभियोगः समाधानोत्थितस्य कीदृगहमासमिति तदवस्थाभिमुखविमर्शातमाभिलापस्तत्संस्पर्शात् तद्वशाद्धेतोस्तदासीदिति यतो निश्चयः 'गाढमूढोऽहमासम्' इति यतोऽस्ति प्रतिपत्तिः अतो महोवस्थैव सा कल्पिता तथा स्मर्यमाणत्वात्, सा चानुभूयमानत्वादनुभवितुः प्रमातुरवस्थातृरूपस्य प्रत्युत सत्तामावेदयते न त्वभावमिति विश्वाभावावस्थायां चिद्रूपस्याखण्डितमेव रूपं तिष्ठतीति नामुष्याभावो जातुचिद्वक्तुं शक्यत

इत्युक्तं भवति । ननु दृष्टं निश्चितं नीलादि स्मर्यते न च शून्यभूतस्य न्यग्भूतबुद्धिवृत्तोर्निश्चयोऽस्ति तत्कथमुक्तं तदासीदित्यौत्तरकालिकान्निश्चयान्मूढता सेति । उच्यते वेद्यस्यैषा गतिः, यस्मात्तदिदन्तासारमिदन्तया यावत्प्रमात्रा स्वात्मोपारोहेण न निश्चितं तावन्न स्मर्यते, वेदकस्तु कल्पितशून्याद्यवस्थासु संकुचितोऽप्यसांकेतिकाहन्तापरमार्थ एवेति न तस्य स्वात्मनि पृथक्तास्तीति तन्निश्चायको विकल्पः,—इत्यहंविमृश्यमेव तदा स्वसंवेदनेनैव सिद्धं शून्यप्रमातृरूपं विश्वप्रतियोगित्वाच्च संकोचसारं सदुत्तरकालं स्मर्यत इति न काचिदनुपपत्तिर्यस्मादेवमतस्तच्छून्यात्मकं पदं कृत्रिमम्—

तस्माद्भूतमभूतं वा यद्यदेवातिभाव्यते ।

इति तदुक्तयैव[1] नीत्वा अभूतभावनयैवोत्थापितं परमेश्वरेणैव ज्ञानगोपनायै मूढानामुपेयतया तथा भासितमित्यर्थः । ज्ञेयं ज्ञातव्यं ज्ञेयरूपं च सदा सुषुप्तवदिति दृष्टान्तः । अयं भावः—सदा सुषुप्तं मोहरूपमप्रयाससिद्धं सर्वस्यास्त्येव तत्किमनेन समाधिप्रयत्नोपार्जितेनान्येन शून्येन कृत्यं द्वयस्याप्यवस्तुत्वाविशेषादिति । प्रायश्चास्मिन् शून्ये दुरुत्तरे महामोहार्णव एव वेदान्तविदक्षपादसांख्यसौगतादिप्राया बहवोऽनुप्रविष्टाः । स्पन्दतत्त्वसमाविविक्षूणामपि च शिथिलीभूतप्रयत्नानां शून्यमेतद्विघ्नभूतम् । यद्वक्ष्यति—

तदा तस्मिन्महाव्योम्नि ।(1/25)

इत्यारभ्य—

सौषुप्तपदवन्मूढः.................।(1/25)

इति । अत एतदुच्छेदे ग्रन्थकारस्य महान् संरम्भो लक्ष्यते । तथाचेह हेयतयैव तन्निर्णीयापि पुनरपि निर्णेष्यते—

कार्योन्मुखः प्रयत्नो यः............... ।(1/15)

इत्यत्र । ततोऽस्माभिरेतदूषणारम्भः कृत इति न नः कोपः कार्योऽत्रभवद्भिरुपदेशनिभालनदत्तकर्णैः[2] । सौगतेषु दूषितेषु श्रुत्यन्तवादादयो दूषिता एव तुल्यन्यायत्वादिति नाभ्यधिकमुक्तम् । तदिदानीं प्रकृतमेव ब्रूमहे तत्तु स्पन्दाख्यं तत्त्वमेवामिति शून्यवन्न स्मर्यमाणत्वं प्रतिपद्यते तस्य सर्वदानुस्यूतोपलब्धेकरूपस्य कदाचिदप्यनुपलभ्यत्वायोगात् । तथा चाहुः—

विज्ञातारमरे केन विजानीयात् ।(बृ. आ. उ. 4/5/15)

इति । यद्यपि च समावेशदशा व्युत्थितेन प्राणादिसंस्कारवशात्स्मर्यते तथापि न तावदेव स्पन्दतत्त्वमपि तु सर्वानुस्यूतानवच्छिन्नप्रकाशानन्दसारपरप्रमातृरूपमेव तत् । यद्वक्ष्यति—

तस्माच्छब्दार्थचिन्तासु न सावस्था न या शिवः ।(2/4)

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1. क.ख. पु. एतदिति पाठः ।
2. ख. पु. निफालत्तेति पाठः ।

इति । अतोऽस्यानवच्छिन्नचमत्कारूपस्य न जातुचित्स्मर्यमाणत्वं मूढत्वं वा । यस्तु तत्तत्त्वमितीह तच्छब्देनास्य निर्देशः कृतः स—

स्वातन्त्र्यामुक्तमात्मानं...............। (ई.प्र. 1/5/16)

इति श्रीप्रत्यभिज्ञाकारिकोक्तनीत्या कल्पितस्यैवापारमार्थिकस्वरूपस्य न तु तत्त्वतः पारमार्थिकस्य । न प्रतिपद्यते इत्यनेनेदमाह अस्य तत्त्वस्य स्मर्यमाणत्वेन प्रतीतिरेव नास्तीति ।। 13 ।।

Non-existence, as understood by the Vedāntists etc., cannot be conceived to exist by such a reference as: "Verily, at the beginning, all this was naught." For the existential conception is applicable with reference to the existing things. And non-existence is nothing in reality. If the existential conception be ascribed to it, will have to be treated as something and, as such, will lose itself as non-existence.. Moreover, how can that universal destruction be conceived where even the conceiver himself disappears? If you accept the existence of the conceiver, the universal destruction is impossible. For, in that case, the conceiver remains there as coming under the category of the Universe. Hence, the universal destruction does not constitute the reality.

Objection strengthened and elucidated: This conceiver is artificial. And he becomes one with non-existence. He brings into conception the destruction of the world by means of imagination, and on the maturity of the conception, cannot help becoming one with non-existence, being identical with the existing,

The author replies: On the conception of non-existence, there is no non-unconsciousness, *i.e.* there is no sentiency but the reverse. By this argument "Hence, all existence and non-existence, that is conceived, appears, evidently, to be a creation of the imagination only on the maturity of conception." The ultimate object of life can never be gained by the conception of naught or the universal destruction.

The objector says: The state of universal destruction (Śunya) is akin to that vacuum which is described by Nāgārjuna in "Vacuity is regarded as such because it is devoid of all attributes, all categories, all troubles and desires; but in reality there is no vacuum."

The author replies: Yes. It is so, if the free and ultimate state of the nature of pure intelligence and the substratum. The Vijñāna Bhairava also agrees to it as such, because it describes in the passage "one above the limitations of space and time," the power of Parameśvara in the form of vacuity in which the state of consciousness is stated as the ultimate substratum. This has to be accepted. Otherwise, the statement "But in reality (there is) no vacuum" would be meaning less by the side of the statement "yad yad eva atibhavyate."

All, that has been said in the passage of the Alokamālā: "That undefinable state is called Śunyata being unknowable to the people of our stamp. It does not indeed refer to the popular meaning that the atheists assign to it", is true. You (objector) are justified in saying that it is unknowable and hence inexpressible to the people of your understanding. But how to call it by vacuum? Because even vacuum is verily knowable inasmuch as it is conceived and engraved on imagination. If the people of your position cannot understand that reality, they may serve faithfully the true teachers who are well versed in the art of realizing that. But they should not throw themselves and others into the bottomless abyss of great delusion by concocting through their wisdom such technicalities as vacuum etc.

How is it known that there is insentiency? In reply to this is said 'because etc.'

'Abhiyoga' or the declaration, such as 'how I was!', of

the one, who has just given up the mood of meditation regarding the introspection in connection with that state of meditation, leads to the determination 'that was' *i.e.* 'I was exceedingly insentient.' Hence, that state of insentiency is artificial, being experienced, indicates the existence and not the non-existence of the perceiver who is present there. The form of consciousness remains unimperfect even in the state of universal destruction. Hence, his non-existence can never be said.

The objector says: Blue etc. are recollected only when previously seen and determined. Determination is impossible in the case of the one that has been reduced to the form of vacuum and has consequently the function of the determinative faculty suppressed. Then how was it said that is insentiency, in the face of the subsequent determination, *i.e.* 'that was?

The author says: This is the property of the knowable that it is not remembered by the perceiver so long as, through the impressions retained in the self, the knowable is not determined by thisness. Although limited in the imaginary states of Śunya etc., the cogniser stands as the ultimate unconventional subjectivity. He can never be separate from his own self. Hence the idea only is determinative of him. The perceiver in the form of Śunya, in opposition to the Universe, is then existing by self-experience and contemplated as subject, as he is remembered subsequently as limited. Hence, there is no incongruity.

Thus, the state of vacuum is artificial and brought into being by the conception of thing that have never existed according to the argument previously referred to 'Tasmād bhūtaṃ etc.' The Supreme Lord gives manifestation to this state of vacuum for concealing the right knowledge; and it appears as an end to fools. The knowable and the form of the knowable are like the sound sleep.

Substance: The dreamless sleep in the form of insentiency is easy of access to all. It being so, of what use is it to acquire the state of another Śunya by the effort of meditation? Because both are equal as regards unreality. Many philosophers, such as Vedāntins, Naiyāyakas, Sāṅkhyas and Saugatas etc., have fallen into this great ocean of insentiency in the form of Śunya. Śunya has, indeed, proved a hindrance even to those who were about to enter the state of the spanda principle, when their efforts slackened. As the author will say in the passage beginning with 'Thou in that great sky' and ending with 'insentient like the state of sound sleep.' Therefore, the author seems to have spared no pains to nip the theory of Śunya in the bud. He will further explain it in the passage, 'The effort directed toward actions etc.,' even though it is explained here as a thing to be avoided. Hence, I have attempted to expose its defects. The worthy readers who study my explanations attentively should not be angry with me for this. The criticism of the Saugatas involves that of the Vedāntists and others, because their contention is similar. Hence I have not gone into details.

Now let us turn to the subject. That reality of the name of Spanda does not, thus, like Śūnya, assume the state of being recollected because that reality can never, with propriety, be said to be imperceptible owing to its being identical with the ever existing perceiver. So says the Bṛhadāraṇyaka: 'Ah, by what means can one know the knower? "Though the state of meditation is remembered by the Yogī on his 'Vyutthana' under the influence of life breath etc., yet that alone does not constitute the Spanda Tattva. It is, besides being so, of the form of supreme perceiver, ever present and unlimited, full of light and bliss. As will be said in: "There is no such state in the contemplation of the word and the meaning as cannot be identified with Śiva." Hence, this principle, being of the form of unlimited enjoyment,

can never be an object of remembrance and can never be insentient.

Reference to that reality be the pronoun 'that' is, strictly speaking, improper, because it relates to something that had been sensed and is now remembered. (But it could not be helped because there is no other means to express the reality than that of human speech which, principally, has to do with the physical world and seldom or never with the metaphysical.) 'That' rightly applies to the artificial nature according to the view of Īśvarapratyabhijña: "The self not deprived of freedom." 'Never assumes' suggests that the reality is never perceived in the state of being remembered.

ननु यत्र स्थितमित्यादौ चिद्रूपस्यैव विश्वकार्यरूपताग्राहित्वमित्युक्तं तद्ध्यानोत्थापितं कृत्रिमभावात्मकं रूपं तेनैव गृहीतमिति कथमस्यानवच्छिन्नचमत्काररूपममूढत्व-मित्याशङ्कायामाह—

In the passage beginning with 'In Whom seated' it is said that consciousness assumes the form of Universal objectivity. Hence, the artificial form of non-existence, brought into being by its own thought, is also assumed by it. Accordingly, how can the sentiency of the form of unlimited enjoyment come to it? To remove this objection is explained.

अवस्थायुगलं चात्र कार्यकर्तृत्वशब्दितम् ।
कार्यता क्षयिणी तत्र कर्तृत्वं पुनरक्षयम् ॥ 14 ॥

Avasthāyugalaṁ cātra kāryakartṛtvaśabditam,
kāryatā kṣayiṇī tatra kartṛtvaṁ punarakṣayam.

कार्योन्मुखः प्रयत्नो यः केवलं सोऽत्र लुप्यते ।
तस्मिँल्लुप्ते विलुप्तोऽस्मीत्यबुधः प्रतिपद्यते[1] ॥ 15 ॥

Kāryonmukhaḥ prayatno yaḥ kevalaṁ so'tra lupyate,
tasmiṁllupte vilupto'smītyabudhaḥ pratipadyate.

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1. स्व. पु. बुद्ध्यते इति पाठः ।

न तु योऽन्तर्मुखो भावः सर्वज्ञत्वगुणास्पदम् ।
तस्य लोपः कदाचित्स्यादन्तयस्यानुपलम्भनात् ॥ 16 ॥

Na tu yo'ntarmukho bhāvaḥ sarvajñatvaguṇāspadaṃ,
tasya lopaḥ kadācitsyādantayasyānupalambhanāt.

The pair of states is here styled objectivity and subjectivity. The objectivity is perishable and the subjectivity indestructible. Only that effort here ceases which is directed towards the objectivity. On the ceasing of that, a fool thinks, 'I am dissolved.' Destruction is never possible to that inner nature which forms the abode of the attribute of omniscience, because another is not found.

अत्र स्पन्दतत्त्वे कार्यत्वं कर्तृत्वमिति च शब्दितं शब्दव्यवहारमात्रेण भेदितमवस्थायुगलमस्ति, वस्तुतो हि तदेकमेव स्वतन्त्रप्रकाशघनशंकररूपं तत्त्वं कर्तृसत्त्वाव्यतिरिक्तया प्रकाशात्मना क्रियया व्याप्तं तदभेदेन प्रकाशमानं तत्त्वभुवनशरीर-तदभावादिरूपत्वं स्वीकुर्वत्कार्यमित्युच्यते तदन्यस्य कस्यापि कारणात्वायोगात् । यथोक्तं श्रीप्रत्यभिज्ञायाम्—

जडस्य तु न सा शक्तिः सत्ता यदसतः सतः ।
कर्तृकर्मत्वतत्त्वैव कार्यकारणता ततः ॥ (ई. प्र. 2/4/2)

इति । तस्य चेदमेव कार्यत्वं यदयं विचित्रदेशकालाद्याभाससंयोजनवियोजनक्रमेणा-नन्तान् देहनीलाद्याभासांश्चिदात्मनः स्वरूपादनतिरिक्तानपि मुकुरप्रतिबिम्बवदतिरिक्तानिवा-भासयति, यावच्च किंचिदाभासयति तत्सर्वमाभास्यमानत्वादेव बहिर्मुखेन रूपेण क्षयधर्मकं, क्षयश्चास्येदन्ताभासनिमज्जनेनाहन्तारूपतयावस्थानम्, अत एव देहादेर्ग्राहकस्य यो वेद्यांशः, स एव भगवता सृज्येते संह्रियते च न त्वहन्ताप्रकाशात्मकं कर्तृरूपं तस्य देहाद्यावेशेऽपि भगवदेकरूत्वात्; अतस्तत्र तयोः कार्यकर्तृत्वयोर्मध्यात्कार्यताक्षयिणी कर्तृत्वं चित्स्वातन्त्रयरूपं पुनरक्षयं जगदुदयापाययोरपि तस्य स्वभावादचलनात् । चलने तु जगदुदयापायावपि न कौचिच्चकास्यातामिति मूढाद्यवस्थायामप्यखण्डितचमत्कारसारममूढमेवैतत् । नन्वभावसमाधाननिष्पत्तौ सुषुप्तादौ चास्य कर्तृत्वं नोपलभामहे क्वचिदपि प्रवृत्त्यदर्शनात् । सत्यं, कार्योन्मुख इन्द्रियादिप्रेरणात्मकव्यापारप्रवणो यः प्रयत्नः संरम्भ सोऽत्र कार्यक्षयपदे लुप्यते विच्छिद्यते, तस्मिँल्लुप्ते सति अबुधोऽभावसमाध्यपहारितात्मरूपो मूढो विलुप्तोद्यस्मीति मन्यते । यः पुनरन्तर्मुखोऽहन्ताप्रकाशरूप स्वभावोऽत एव सर्वज्ञत्वगुणस्यास्पदम् उपलक्षणं चैतत्सर्वकर्तृत्वादेरपि, तस्य लोपो न कदाचित्स्याद्भवतीति न कदाचिदपि सम्भावनीयोऽन्यस्य तल्लोपमुपलब्धुः कस्याप्यनुपलम्भात्, यदि स कश्चिदुपलभ्यते स एवासावन्तर्मुखश्चिद्रूपो

न चेदुपलभ्यते तर्हि सा लोपदशास्तीति कुतो निश्चयः । अथ चान्य कश्चित्ताल्लोपं नोपलभतेऽपितु स एव प्रकाशात्मा तत्कथं तस्याभावः । एवं चान्यस्यानुपलम्भ-नादित्यत्रान्यकर्तृकस्योपलम्भस्याभावादित्यर्थः । अथ च घटाभावो यथा घटविविक्लभूत-लाद्युपलम्भनान्निश्चीयते तथैवात्माभावोऽप्यात्मविविक्तस्य कस्यचिदुपलम्भान्निश्चीयेत तदुपलम्भकसत्तावश्यंभाविनीति तदुपलम्भकस्वात्मनास्तिता न सिद्ध्यति । यदि च कार्योन्मुखप्रयत्नलोपे स लुप्येत तदोत्तरकालमन्यस्य कस्याप्युपलम्भो न भवेत् अन्योपलम्भाभावः प्रसज्येतेत्यर्थः । अपि चान्यस्य बहिर्मुखस्य प्रयत्नस्य सौषुप्तादावनुपलम्भात् कथमन्तर्मुखस्य तत्त्वस्य वालिशैर्लोप आशङ्कितो यतोऽन्यस्य लोपेऽन्यस्य किं वृत्तम् । अथ चान्यस्य कार्योन्मुखप्रयत्नस्यानुपलम्भादनुपलम्भप्रकाशनन्न कदाचित्प्रकाशात्मनोऽन्त-र्मुखस्य तस्योपलब्धुर्लोपः, यतोऽसावन्तर्मुखोभावः सर्वज्ञत्वगुणस्यास्पदं तामप्यभावदशां वेत्त्येव अन्यथा सैव न सिध्येदिति । अन्यस्येति कर्तरि कर्मणि च षष्ठी । अन्तर्मुखे कार्यत्वप्रतियोगितामिव कर्तृस्वस्य संभाव्यावस्थात्वमुक्तं वस्तुतस्तु उक्तयुक्त्या तस्यावस्थातृत्वमेव । अन्तर्मुख इति अन्तः पूर्णाहन्तात्मकं मुखं प्रधानं यस्येति योज्यम् ।। 16 ।।

Here, in the doctrine of the spanda principle, the couple of states is styled subjectivity and objectivity. Their differentiation is found purely in the use of words. The two, in fact, represent the unitary principle of the form of Śaṅkara who is free and full of light. This principle, being pervaded by action identical with light, is not separate from the existence of the doer, *i.e.*, agentship. When manifest, as identical with that action, it assumes the form of the category, the world, the body and their absence etc. and is called the object. Because causality cannot be attributed to anything else than that principle. As is said in the Śrī Pratyabhijña: "the in sentient can not be said to possess that power whereby aught could come into existence from naught. Hence, the tie of cause and effect is based on the principle of subjectivity and objectivity."

The objectiveness of this world consists in this that the principle of spanda brings into being, like the reflections in a mirror and as separate from the nature of consciousness, such endless manifestation as body, blue etc. by the gradual processes

of uniting and separating such emanations are not separate from consciousness. Whatever He manifests is, being manifested, subject to decay as regards the external form. Decay is here to be understood in the light of conversion from objectivity to subjectivity.

Hence, it is that the Lord creates and destroys only the objective aspect of the perceiver, *i.e.* body etc., and not the subjective of the form of 'individual light.' Because the individual is one in form with the Lord, although possessed of the body etc. Hence of the two, objectivity and subjectivity, the former is perishable and the latter, as identical with the nature of consciousness, is deathless. For, even at both the emanation and the absorption of the world, that reality does not deviate from the real nature. If it were to do so, the world's emanation and absorption would not manifest. Hence, it is sentient as forming the essence of an unimperfect enjoyment even in the state of the insentient etc.

The objector says: In the performance of the meditation on non-existence, as also in sound sleep etc., we do not perceive the self as doer. For, its functioning is nowhere seen therein.

The author says: Yes. That effort or exertion, which is directed towards objects or is engaged in the function of directing the senses etc., only ceases and stops at the stage of the objective destruction. And, on the ceasing of that, the unintelligent fool, whose real nature is eclipsed by the involutive meditation thinks 'I am dissolved.' Destruction can never befall or can never be possible to that inward nature, of the form of individual light, which (inward nature) is the abode of the attribute of omniscience. (The word 'omniscience' suggests perfect agentship etc.). For none else is found as the perceiver of the destruction of that inward nature. If there be recognized

some such perceiver, he will, verily then, represent his own self, *i.e.* the inward consciousness. If he (the perceiver) is not found, how can you say, then, with determination that the state of destruction exists?

The objector says: None perceives the destruction of that inward nature but he himself of the nature of light.

The author replies: How, then, can non-existence be predicated of him as identical with that inward nature?

The phrase 'owing to the not-finding of another' should, on this interpretation, be explained as owing to the absence of perception by another. It is true that just as the absence of a jug is determined from perceiving the place without the jug, so could be the absence of the self from the perception of something selfless. But the existence of the perceiver thereof is essential in this case. Hence, the non-existence of the self perceiving it does not hold good.

If he (the inward nature) were to disappear on the cessation of the effort directed towards the objective world, then, on some subsequent time, the perception of some other effort would not be possible and, hence, the non-perception of any other effort would follow.

Moreover, how can the foolish suspect the disappearance of the inward-faced reality by the non-perception of the outgoing energy in the dreamless sleep etc., knowing that the disappearance of one thing cannot affect another?

Disappearance is never possible to that inward faced perceiver identical with light by the absence, or by the manifestation of the absence, of the effort directed to the objective world. The inward-faced nature, which forms the habitat of the attribute of 'omniscience, knows even that state of absence, because, otherwise that very state will not exist.

The genitive case 'of another' is used, here, to convey the nominative and accusative senses.

The inward-faced nature is regarded as a state, in consideration of the fact that the subjectivity is treated somewhat like the opposite of the objectivity. As before argued, the former is, in reality, the experience in the states of waking etc. 'The inward-faced' means the one in whom the supreme egoity predominates.

एवमप्रबुद्धो बहिर्मुखव्यापारनिरोधे ग्राहकस्यप्यात्मनोऽनुपपन्नमप्यभावं निश्चिनुत इति प्रतिपाद्य सुप्रबुद्धप्रबुद्धयोर्यादृगात्मोपलम्भस्तं निरूपयति—

After having discussed how the unenlightened determines, even though unjustifiably, the dissolution of his own perceiving self, on the cessation of his asternal operations, the author describes the mode and form in which the fully enlightened and the partially enlightened understand the self.

तस्योपलब्धिः सततं त्रिपदाव्यभिचारिणी ।
नित्यं स्यात्सुप्रबुद्धस्य तदाद्यन्ते परस्य तु ॥ 17 ॥

Tasyopalabdhiḥ satataṁ tripadāvyabhicāriṇī,
nityaṁ syātsuprabuddhasya tadādyante parasya tu.

The fully enlightened has, ever and always, the knowledge of that reality invariable only all the three States; the other, only at the beginning and at the end.

तस्य प्राकरणिकस्वभावस्य योपलब्धिः अनवच्छिन्नः प्रकाशः सा कथितयुक्त्यवष्टम्भात्सुष्ठु प्रबुद्धस्याप्रबुद्धतासंस्कारेणापि शून्यस्य सततं त्रिष्वपि जागरस्वप्नसौषुप्तपदेषु नित्यमिति आदौ मध्येऽन्ते चाव्यभिचारिणी अनपायिनी स्याद्भात्येव सदासौ शंकरात्मकस्वस्वभावतया स्फुरतीत्यर्थः । परस्यप्रबुद्धस्य पुनस्तासां दशानां स्वोचितसंविद्रूपाणां प्रत्येकमदावुद्बुभूषायामन्ते च विश्रान्त्यात्मकान्तर्मुखत्वे न तु स्वोचितार्थावभासावस्थितिरूपे मध्यपदे । यदुक्तं श्रीशिवदृष्टौ—

यावत्समग्रज्ञानाग्रज्ञातृस्पर्शदशास्वपि ।
स्थितैव लक्ष्यते सा तु तद्विश्रान्त्याथवा फले ॥ (शि. दृ. 2/5)

इति । भट्टलोल्लटेनापि तदाद्यन्त इत्येवमेव व्याख्यायि स्ववृत्तौ भट्टश्रीकल्लट-

वृत्त्यक्षराण्यनपेक्ष्य वयमपि तद्वृत्त्यक्षरानुरोधेन सौत्रमर्थमतिविमलमपि क्लिष्टकल्पनया व्याकर्तुमशिक्षिता, यत एवासुप्रबुद्धस्य तदाद्यन्तेऽस्ति तदुपलब्धिः अत एवायमिहाधिकारी स्पन्दोपदेशैः सुप्रबुद्धीक्रियते । यद्वक्ष्यति—

अतः सततमुद्युक्तः स्पन्दतत्त्वविविक्तये ।
जाग्रत् .... ॥ (1/21)

इत्यादि—

सौषुप्तदवन्मूढः प्रबुद्धः स्यादनावृतः । (1/25)

इति—

तथा स्वप्नेऽपि । (3/2)

इत्यादि—

प्रबुद्धः सर्वदा तिष्ठेत् । (3/12)

इत्यादि च । अत्र हि जागरादित्रिषु पदेषु आद्यन्तकोटिवन्मध्यमप्यर्थावसायात्मकं पदं तुर्याभोगमयं कर्तुं प्रबुद्धस्य सुप्रबुद्धतापादनायोपदेशः प्रवृत्तः, एतच्च निर्णेष्यामः । तथा च शिवसूत्रम्—

जाग्रत्स्वप्नसुषुप्तभेदे तुर्याभोगसंभवः । (शि. सू. 1/7)

इति । तथा—

त्रिषु चतुर्थं तैलवदासेव्यम् । (शि. सू. 3/20)

इति—

त्रितयभोक्ता वीरेशः । (शि. सू. 1/11)

इति ।। 17 ।।

By the firm grasp of the forecited occult processes, the invariable, or the never-vanishing knowledge, or the unlimited manifestation of that real nature which forms the topic of this treatise, is possible perpetually—in all the three states, waking, dreaming and dreamless sleep and always at the beginning, in the middle and at the end—to the one who is very well enlightened or who is devoid of the impression of unenlightenment. He appears always as one with the real nature identical with Śaṅkara. The other, *i.e.* the partially enlightened, has it only at the beginning, *viz.* on the desire to manifest and at the end, *viz.* on the inward-facedness identical with the immersion of those states which are of the form of consciousness

suited to them, and never in their middle identical with the subsistence of the manifestation of things agreeable to them. As is said in the Śrī Śivadṛṣṭi "She is indeed perceived as existing in the states necessitating the presence of the knower at the beginning of all cognitions or in the fruit, through the immersion in that".

Bhaṭṭa Lollaṭa also has, in his own gloss, interpreted 'at the beginning and end of those' just in the same way as I have done. We have never had schooling in forcing with words of the gloss of Bhaṭṭa Śrī Kallaṭa, in the sūtras which yield a quite clear sense.

Because, the one who is not fully enlightened has the knowledge of that only at the beginning and at the end of those states, hence, he is a fit recipient and is, as such, being prepared to be fully enlightened by the instructions on the spanda principle. The author will refer to it in the passage starting with: 'hence the one always on the alert to have the clear vision of spanda principle which waking etc.'; also in 'the unenlightened is like the state of dreamless sleep, the enlightened is unenshrouded; 'also in the passage beginning with 'likewise even in dreaming' and also in that starting with 'one should always be awakened.'

Here, for the purpose of perfectly enlightening the already enlightened, the instruction is undertaken to fill even the middle state, of the form of the determination of the things, with the happiness of the fourth like the initial and the final stages of the three states waking etc. This will be explained later on. So say the Śiva sūtras: "The happiness of the fourth is possible on the differentiation of waking, dreaming and dreamless sleep;" "In the three, the fourth should be besprinkled like oil;" "Vireśa the experiencer of the triad."

सुप्रबुद्धस्य त्रिषु पदेषु यादृश्युपलब्धिस्तां विभागेन दर्शयति—

Now, the author describes now the fully enlightened acquires realization individually in the three states.

ज्ञानज्ञेयस्वरूपिण्या शक्त्या परमया युतः ।
पदद्वये विभुर्भाति तदन्यत्र तु चिन्मयः ॥ 18 ॥

Jñānajñeyasvarūpiṇyā śaktyā paramayā yutaḥ,
padadvaye vibhurbhāti tadanyatra tu cinmayaḥ.

The all-pervading lord manifests, in the two states, as possessed of the Supreme power in the form of the knowledge and the knowable and, in the other than those, as identical with consciousness.

सुप्रबुद्धस्य भूम्ना ज्ञानज्ञेयस्वरूपया मध्यमे पदे ज्ञानाग्रपर्यन्तयोस्तु स्वस्वरूपयैव स्पन्दतत्त्वात्मना पराशक्त्या युक्तो विभुः शंकरात्मा स्वभावो जागरास्वप्नरूपे पदद्वये भाति । तत्र हि विश्वमसौ सदाशिवेश्वरवत्स्वाङ्गवत्पश्यति, तदन्यत्र तु सुषुप्ते न तु यथान्ये सुषुप्ततुर्ययोरिति, 'त्रिपदाव्यभिचारिणी' इति प्रक्रान्ते तुर्यस्याप्रस्तुतत्वात् तदुपलब्धेरेव च तुर्यरूपत्वात्, असौ विभुश्चिन्मय एवास्य भाति अशेषवेद्योपशमादित्येतत्सुप्रबुद्धाभिप्रायमेव न तु वस्तुवृत्तानुसारेण 'तदन्यत्र तु चिन्मयः' इत्यस्यानुपपन्नत्वापत्तेः लोके सौषुप्तस्य मोहमयत्वात् शिवापेक्षया तु जाग्रत्स्वप्नयोरपि चिन्मयत्वात् एवमपि च प्रकृतानुपयुक्तत्वात् । इतः प्रभृति प्रथमनिःष्यन्दान्तो ग्रन्थः प्रबुद्धस्य सुप्रबुद्धतायै स्थितो यथा टीकाकारैर्न चेतितस्तथा परीक्ष्यतां स्वयमेव, कियत्प्रतिपदं लिखामः ।। 18 ।।

To the fully enlightened, the all-pervading real nature, identical with Śaṅkara, appears, in the two states of waking and dreaming, as possessed of the Supreme power which manifests itself in the form of the knowledge and the knowable at the middle stage; and in its own form as the spanda principle, at the initial and the fully enlightened, like Sadāśiva and Īśvara, envisages the whole Universe as his own body. The phrase 'in the other than those implies in the dreamless sleep and not, as some say, in the dreamless and the fourth states. Because the fourth is impertinent, as regards the subject under discussion: invariable in the three states.' And because the realization of that is itself the fourth state. In the sound sleep this all-pervading

principle appears to him as identical with consciousness, owing to the stoppage of the entire knowable, *viz.*, objective world. This relates to the fully enlightened and does not follow the order of things. Because, in the latter case, the phrase 'identical with consciousness in the other than those' would be incongruous. For, with reference to the people, the dreaming sleep is of the form of subconscious state and, with reference to Śiva, even waking and dreamless sleep are identical with consciousness. Besides, it is useless as regards the under discussion.

The concluding porting of the first chapter beginning from this place should be very carefully examined; because, though meant to perfectly enlighten the enlightened, it has not been recognized as such by other commentators. We are not expected to write such things word after word.

यथेयं जागरादिमध्यदशापि प्रबुद्धं न प्रतिबध्नाति तथोपपादयति ।

Now the author justifies how even the middle stage of waking etc., does not stand in the way of the enlightened.

गुणादिस्पन्दनिःष्यन्दाः सामान्यस्पन्दसंश्रयात् ।
लब्धात्मलाभाः सततं स्युर्ज्ञस्यापरिपन्थिनः ॥ 19 ॥

Guṇādispandaniṣyandāḥ sāmānyaspandasaṁśrayāt,
labdhātamalābhāḥ satataṁ syurjñasyāparipanthinaḥ.

Particular emanations of Spanda, which begin with qualities and whose existence is due to and based on generic Spanda, never oppose the knower.

गुणाः सत्त्वरजस्तमांसि येषां प्रकृतितत्त्वं विभवभूः ते मायातत्त्वावस्थिता इहाभिप्रेताः । यथोक्तं श्रीस्वच्छन्दे मायामसूरकविन्यासे—

अधश्छादनमूर्ध्वं च रक्तं शुक्लं विचिन्तयेत् ।
मध्ये तमो विजानीयाद्गुणास्त्वेते व्यवस्थिताः ॥ (स्व. तं. 2/65)

इति । त आदयो येषां कलादीनां क्षित्यन्तानां स्पन्दानां विशेषप्रसराणां तेषां ये निःष्यन्दास्तनुकरणभुवनप्रसराः नीलसुखादिसंविदश्च तथा योग्यपेक्षया बिन्दुनादादयस्ते

सततं ज्ञस्य सुप्रबुद्धस्य कस्यचिदेवापश्चिमजन्मनोऽपरिपन्थिनः स्वस्वभावाच्छादका न भवन्तीति निश्चयः, यतस्ते सामान्यस्पन्दमुक्तरूपमाश्रित्य यत्र स्थितमित्यत्र निर्णीतदृशा लब्धात्मलाभास्तत एवोत्पन्नास्तन्मयाश्चेत्यर्थः । तथाहि—

स्वाङ्गरूपेषु भावेषु पत्युर्ज्ञानं क्रिया च या ।
मायातृतीये त एव पशोः सत्त्वं रजस्तमः ।। (ई. प्र. 3/3/4)

इति श्रीप्रत्यभिज्ञोक्तदृशा चितिशक्तिरेव पारमेश्वरी ज्ञानक्रियामायाशक्तित्रितयतया श्रीसदाशिवादिपदे स्फुरित्वा संकोचप्रकर्षात्सत्तवरजस्तमोरूपं क्रीडाशरीरं श्रयति, यतो निजचिच्छक्तिस्फारमयत्वात्तदधिष्ठितमेव सर्वदा सर्वं जानन्सुप्रबुद्धो गुणादिविशेषस्पन्दाननुच्छिन्दन्नपि स्पन्दतत्त्वावेशमय एव ।। 19 ।।

Here, by the term qualities is meant goodness, attachment and inertia, which have the principle of materiality for their field of glory and which take their stand in the principle of māyā. As is said in the arrangement of the bed sheets of māyā: "The red and the white should be known as forming the lower and the upper covers and inertia as the middle. These qualities are thus arranged."

Currents of those particular manifestations of the Spanda principle, which begin from 'kalā' and end with the 'earth' and which have those qualities at their head, mean such effusions as body, senses and the worlds, as the perceptions of blue and pleasure etc., and with reference to a Yogī, as the light and the sound etc. They never oppose, *viz.*, they never conceal the real nature, in the case of the knower, *i.e.* fully enlightened soul that has no future birth. Because, according to the view discussed 'in Whom established,' they take their birth from and are identical with the generic spanda principle before described and serving as their support. The power of consciousness pertaining to Parameśvara, manifesting itself at the stage of Śrī Sadāśiva etc. in the form of the triad of powers, cognition, action and māyā, assumes, owing to the excess of limitation, the form of goodness, activity and inertia for the performance of the play in the manner described in the Śrī Pratyabhijña: "Those which

constitute the cognition, the action and the māyā of the Lord with reference to things existing as His own body, form goodness, activity and inertia of the fettered." By means of this, the fully enlightened knows, always, this whole Universe as presided over by that reality and as identical with manifestation of his own conscious powers and feels merged in the spanda principle, although never putting himself in opposition to the particular spanda forms which begin with qualities.

यथा त्वप्रबुद्धान्बध्नन्त्येते तत्प्रतिपादयति—

Now is described how these fetter the unenlightened.

अप्रबुद्धधियस्त्वेते स्वस्थितिस्थगनोद्यताः ।
पातयन्ति दुरुत्तारे घोरे संसारवर्त्मनि ॥ 20 ॥

Aprabuddhadhiyastvete svasthitisthaganodyatāḥ,
pātayanti duruttāre ghore saṁsāravartrmani.

Indeed, these being always in readiness to conceal their own position, throw the people of unawakened intellect into the terrible ocean of the path of worldly existence, which is difficult of crossing.

अप्रबुद्धधियः प्रायः सर्वानप्रत्यभिज्ञातपारमेश्वरीशक्तयात्मकनिजस्पन्दतत्तवान्देहात्ममानिनो लौकिकान्प्राणाद्यात्माभिमानिनश्च मितयोगिनस्त्वेते पूर्वोक्ता गुणादिस्पन्दनिःष्यन्दाः स्वस्याः स्पन्दतत्त्वात्मनः स्थितेः स्थगनायोद्यता नित्यं तदुद्यमैकसाराः, दुःखेनोत्तार्यन्तेऽस्माद्दैशिकैर्जन्तुचक्रमिति दुरुत्तारे लङ्घयितुमशक्ये घोरे दुःखमये संसरणमार्गे पातयन्ति । यथोक्तं श्रीमालिनीविजये—

विषयेष्वेव संलीनानधोऽधः पातयन्त्यणून् ।
रुद्राणून्याः समालिङ्ग्य घोरतर्योऽपराः स्मृताः ॥ (मा. वि. 3/31)

इति । तथा हि पूर्वं प्रतिपादिता येयं स्पन्दतत्त्वात्मा पराशक्तिः सैव विश्वस्यान्तर्बहिश्च वमनात्संसारवामाचारत्वाच्च वामेश्वरीशक्तिः तदुत्थापितानि तु चोचरीगोचरीदिक्चरीभूचरीरूपाणि चत्वारि देवताचक्राणि सुप्रबुद्धस्य परभूमिसञ्चारीणि अप्रबुद्धानां तु अधराधरसरणिप्रेरकाणि । तथा हि या एव सुप्रबुद्धस्य खे बोधगगने चरन्त्यः खेचर्योऽकालकलितत्वाभेदसर्वकर्तृत्वसर्वज्ञत्वपूर्णत्वव्यापकत्वप्रथाहेतवस्ता एवाप्रबुद्धस्य शून्यप्रमातृपदचारिण्यः कञ्चुकरूपतया स्थिताः कालकलितत्वकिंचित्कर्तृताकिंचिज्ज्ञताभिष्वङ्गनियमहेतवः । गौर्वाक् तदुपलक्षितासु संजल्पमयीषु बुद्ध्यहंकारमनोभूमिषु चरन्त्यो गोचर्यः सुप्रबुद्धस्य

स्वात्माभेदमयाध्यवसायाभिमानसंकल्पाञ्जनयन्ति मूढानां तु भेदैकसारान् । दिक्षु दशसु बाह्येन्द्रियभूमिषु चरन्त्यो दिक्चर्यः सुप्रबुद्धस्याद्वयप्रथासाराः अन्येषां द्वयप्रथाहेतवः । भूः रूपादिपञ्चकात्मकं मेयपदं तत्र चरन्त्यो भूचर्यसतदाभोगमय्या आश्यानीभावतया तन्मयत्वमापन्नाः भूचर्यः सुप्रबुद्धस्य चित्प्रकाशशरीरतयात्मानं दर्शयन्त्य इतरेषां सर्वतोऽप्यवच्छिन्नतां प्रथयन्त्यः स्थिताः,—इत्येवं प्रमात्रन्तः करणबहिष्करणप्रमेयरूपतयैव तानि चत्वारि चक्राणि गुणादिस्पन्दमयान्यप्रबुद्धबुद्धील्लौकिकांस्तथा बिन्दुनादादिप्रथामात्रसंतुष्टान् योगिनस्तत्तत्त्वप्रसररूपे संसारे पातयन्ति ।। 20 ।।

These before described effusions of spanda, beginning with qualities, which are ready or which always exert themselves only in hiding their own position identical with the spanda principle, throw almost all the worldly people of unawakened intellect—who have not recognized their own spanda reality identical with the power of the Lord, and who believe the body to be the self—and the Yogīs of limited power, who mistake the life-breath etc. for the self, in the fierce and painful path of the world which is difficult to be crossed over, *i.e.* across which the totality of living creatures is taken with great difficulty by the adepts. As is said in the Śrī Mālinīvijaya; "Others are called ghoratarīs (fiercer) which, while embracing Rudra souls, throw down and down the jīvas being attached only to sense objects."

The same supreme energy, which has been described before and which is identical with the spanda principle, is called the Vāmeśvarī power, because it vomits in and out this whole Universe and because it runs counter to the march of the world. The four circles of divinities, bearing the forms respectively of khecarī, gocarī, dikcarī, and bhūcarī and called into existence by that energy, lead the fully enlightened to the higher stages and the unenlightened to the lower and lower. The Khecarīs which, as moving in the ether of knowledge, are a means to the manifestation of the temporal freedom, non-duality, omnipotence, omniscience, perfection and pervasiveness in the case of the fully enlightened, serve, which moving in the state of 'śunya-pramata' and while in the form of cloaks, as a means

to the limitation due to the association of temporality, limited activity and limited knowledge, in the case of unenlightened. Gocarī, which move in the stages of determinative faculty, egoism and mind, whose (of stages) sphere is constituted by the ideation as denoted by the word 'gau' speech, produce determination, conceit and imagination identical, in the case of the fully enlightened, with his own self, and in the case of the laymen, with individualities. Dikcarīs, moving in the ten quarters or in the ten stages of external senses, lead to the manifestation of non-duality in the case of the fully enlightened and to the duality in the case of others. Bhūcaris, which move in the and are identical, being materialized, with the state of the knowable of the form of the pentad denoted by the term 'bhū,' show themselves to the fully enlightened in the form of conscious light. To others they appear as manifesting limitedness everywhere. Thus, these four circles, of the form of the limited experiencer, inner sense, the outer senses and the knowable, and identical with the particular spanda emanations beginning with qualities, throw the people of unawakened intellect, throw the worldly people and the Yogīs who feel satisfied only with the manifestation of the light and the sound etc., into this world which is an evolution of particular elements.

एत एवम्—

Because it is so.

अतः सततमुद्युक्तः स्पन्दतत्त्वविविक्तये ।
जाग्रदेव निजं भावमचिरेणाधिगच्छति ॥ 21 ॥

Ataḥ satatamudyuktaḥ spanadatattvaviviktaye,
jāgradeva nijaṁ bhāvamacireṇādhigacchati.

Hence, which even in the waking state, the one, who is always in readiness to have the clear vision of the spanda principle, realises his own real nature very soon.

उक्तवक्ष्यमाणरूपस्य स्पन्दतत्त्वस्य विविक्तये विमर्श नाय सततमुद्युक्तः—

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते । (भ. गी. 12/2)

इति गीतोक्तदृशा सततमेवान्तर्मुखस्वरूपनिभालनप्रवणो यः स जाग्रदेव जागरावस्थास्थित एव निजमात्मीयं शंकरात्मकं स्वस्वभावमचिरेणाधिगच्छति, तथा अस्य शंकरात्मा आन्तरः स्वभावः स्वयमेवोन्मज्जति येन प्रबुद्धो नित्योदितसमावेशासादनात्सुप्रबुद्धो जीवन्मुक्तो भवतीत्यर्थः ।। 21 ।।

Even while waking or existing in the waking state, he realises, not after long, his own real nature identical with Śaṅkara, who is always on the alert for the clear vision or contemplation of the spanda principle described before and to be explained later on, *i.e.* who is fixed always in the introspection of his inward reality, according to the way chalked out in the Bhagavadgītā: "who, being ever meditative, worship me, after fixing their mind in me." Similarly his internal nature, identical with Śaṅkara, by itself emerges before him and by this emersion the enlightened becomes fully enlightened, *i.e.* becomes liberated in life, through the attainment of perpetual and never vanishing inspiration.

यथास्योद्युक्तस्य बलवदालम्बनवशोदितानायासतदन्यसकलवृत्तिक्षयमयीषु नियतासु यास्ववस्थासु स्पन्दनिधानमुन्मुद्रितमभिमुखीभूतमास्ते ता एताः प्रथममुद्योगस्य विषया इत्युपदेष्टुमाह—

The author now describes how those, these very states, offer the field, first of all, for exertion, which have been called into being by the strong and forceful reliance, which easily lead to the destruction of all other states and in which the treasure of the spanda gets opened and comes face to face with the person who is always on the alert .

अतिक्रुद्धः प्रहृष्टो वा किं करोमीति वा मृशन् ।
धावन्वा यत्पदं गच्छेत्तत्र स्पन्द प्रतिष्ठितः ॥ 22 ॥

Atikruddhaḥ prahṛṣṭo vā kiṁ karomīti vā mṛśan,
dhāvanvā yatpadaṁ gacchettatra spanda pratiṣṭhitaḥ.

The spanda principle is established there in that state to

which gets reduced the one who is exceedingly exasperated or the one who is exceedingly pleased or the one who is deeply considering what to do or the one running to and fro.

सर्वत्र तावदुपायमार्गे समस्तेतरवृत्तिप्रशमपूर्वमेकाग्रीभवन्ति योगिनः, एतास्वतिक्रोधाद्यवस्थासु स्वरसत एव समस्तापरवृत्तिक्षयमयीषु यदि स्पन्दतत्त्वविविक्तये सततमुद्युक्तो झटित्यन्तर्मुखीभवन्ति योगिनस्तत्समीहितमचिरेणैव लभन्ते । अयोगिनस्त्वत्र मूढा एवेति तात्पर्यम् । तथाहि समनन्तरविहितदारुणोपघातशत्रुदर्शनान्मर्मस्पर्शिततद्वचनाकर्णनाद्वा प्रथममेवोन्मिषत्संजिहीर्षादेवताबलादन्तर्मुखीभवद्रश्मिचक्रोऽतिक्रुद्धः, चिरप्रार्थितप्राणेशीवदनेन्दुदर्शनादेव तत्क्षणमेवोन्मज्जत्पूर्णाभिलाषदेवतावशविकासितानुधावत्समस्तकरणचक्रः प्रहृष्टो वा, बलवदाततायिबलेन सर्वतो वलितत्वात्कान्दिशीकः किं करोमीति मृशन्विकल्पयन्संशयधाराधिरोहात्मनि पदेऽनुप्रविष्टः क्षीणसकलालम्बनविकसत्संशयसंविन्निरालम्बनीकृतवृत्तिप्रसरो वा, मत्तवारणाद्यनुबध्यमानो धावन् शरीरनिरपेक्षमेव स्वात्मप्रवणीकृतेतरवृत्तिप्रसरदुद्योगदेवीप्रेरणयातित्वरितपलायनक्रियाविष्टो वा; एवमन्यास्वप्येवंप्रायासु सिंहाजगराद्यवलोकनजनितमहात्रासाद्यवस्थासु यद्दृत्तिक्षयात्मकं पदं गच्छेदधितिष्ठेत् स्पन्दतत्त्वविविक्तये सततमुद्युक्तो यो योगिजनस्तस्य तत्र वृत्तिक्षयात्मके पदेऽवस्थाविशेषे स्पन्दः प्रतिष्ठितः स्पन्दतत्त्वमभिमुखीभूतमेव तिष्ठति । तस्मादेतद्वृत्तिक्षयपदं संचेत्य झटिति कूर्माङ्गसंकोचयुक्त्या क्रोधसंशयवृत्तीः प्रशमय्य महाविकासव्याप्तियुक्त्या वा प्रहर्षधावनवृत्तीर्विस्फार्याभिमुखीभूतनिजस्पन्दशक्तिविमर्शवता योगिना भाव्यम् । यथोक्तं श्रीविज्ञानभैरवे—

> **कामक्रोधलोभमोहमदमात्सर्यगोचरे ।**
> **बुद्धिं निस्तिमितां कृत्वा तत्तत्त्वमवशिष्यते ॥ (वि. भै. 10/1)**
> **आनन्दे महति प्राप्ते दृष्टे वा बान्धवे चिरात् ।**
> **आनन्दमुद्गतं ध्यात्वा तल्लयस्तन्मना भवेत् ॥ (वि. भै. 71)**
> **क्षुताद्यन्ते भये शोके गहरे वारणद्रुते ।**
> **कुतूहले क्षुधाद्यन्ते ब्रह्मसत्ता समीपगा ॥ (वि. भै. 118)**

इति ।। 22 ।।

As regards all the different ways and means of meditation, the Yogīs, as a matter of fact, get one-pointedness, only after putting down all other functions. If in these states of vehement wrath etc. which, by themselves and without any effort, lead to the cessation of all other functions, the Yogīs, who are always on the alert for the clear vision of the spanda principle, draw themselves in, all of a sudden; then they are sure to obtain their

desired objects at no distant date. And those, who are not Yogīs, are like idiots in this respect.

'The immensely exasperated' suggests the one whose circle of rays is drawn in, under the potent influence of the divinity in the form of the destructive desire immediately arising either from the sight of the enemy who has recently inflicted a terrible wound or from the hearing of the enemy's heart-rending words. 'The exceedingly ecstasied' implies the one the group of whose senses is fully awakened and is, hence, energising under the influence of the divinity emerging, in the form of the gratification of the desire, just at the sight of the lotus-like face of the long-wooed beloved. 'Thinking what to do' indicates the man who runs in fright. Being all around encompassed by an inhuman and strong force, and is reduced to the state in which he feels hanging in the balance of the uncertainty and who has all his sense-divinities brought to a standstill under the consciousness of uncertainty occasioned by the exhaustion of all the possible means of shelter. 'The running' denotes the person who is closely pursued by a rut elephant etc. and who, being in utter despair of life, is attentive altogether to a hasty flight under the goading of the divinity of the activity which is in full swing owing to all other functions being drawn towards itself.

The Yogī, who is perpetually on the alert to have the clairvoyance of the spanda principle, attains to the state of the cessation of all other operations in the moods mostly akin to the above and in such as the horrible fright caused by the sight of a lion, a huge serpent etc. The spanda principle presents itself to him in that particular state of the stoppage of operations. Hence, being alive to the state of the cessation of operations, the Yogī should at once put down the feelings of anger and uncertainty just as a tortoise contracts all its limbs and should

being into manifestation the states of ecstasy and wild retreat by the process relating to the obtainment of perfection. He should contemplate on his own spanda energy that has come to stand face to face with him. As is said in the Śrī Vijñānabhairava: "That reality alone survives when Yogī fixes his intellect in the states of love, anger, greed, infatuation, conceit and envy. He should deeply consider over the bliss that surges on the seeing of a relative after a long time. The existence of Brahman is near at hand at the end of sneezing etc., in fear, in deep grief, in flight from an elephant, in curiosity and at the end of hunger etc."

एवमेतास्ववस्थासूक्तयुक्त्या प्रथमं स्पन्दशक्तिं परिशील्य तदनु तामेवानुसंदधत्सर्वास्ववस्थासु तद्दार्ढ्यानुप्रवेशमयीं जीवन्मुक्तामाहरेत्[1] सततोद्युक्त इत्युपदिशति—

Now is described how the perpetually alert can get liberation-in-life identical with the permanent presence of that reality, first by introspecting in these states the spanda energy after the forecited manner and then by meditating on that energy in all states.

यामवस्थां समालम्ब्य यदयं मम वक्ष्यति ।
तदवश्यं करिष्येऽहमिति सङ्कल्प्य तिष्ठति ॥ 23 ॥

Yāmavasthāṁ samālambya yadayaṁ mama vakṣyati,
tadavaśyaṁ kariṣye'hamiti saṅkalpya tiṣṭhati.

तामाश्रित्योर्ध्वमार्गेण चन्द्रसूर्यावुभावपि ।
सौषुम्नेऽध्वन्यस्तमितो हित्वा ब्रह्माण्डगोचरम् ॥ 24 ॥

Tāmāśrityordhvamārgeṇa candrasūryāvubhāvapi,
sauṣumne'dhvanyastamito hitvā brahmāṇḍagocaraṃ.

तदा तस्मिन्महाव्योम्नि प्रलीनशशिभास्करे ।
सौषुप्तपदवन्मूढः प्रबुद्धः स्यादनावृतः ॥ 25 ॥

Tadā tasminmahāvyomni pralīnaśaśibhāskare,
sauṣuptapadavanmūḍhaḥ prabuddhaḥ syādanāvṛtaḥ.

1. क. ख. पु. आरोहयेदिति पाठः ।

Both the sun and the moon, while leaving behind by the upper path this object of the world, set in the path of Suṣumnā after taking their stand in that state of which the Yogī takes firm hold and stands fixed with this vow 'I shall certainly and necessarily do that which this reality will say to me'. Then, in that great ether wave the moon and the sun have disappeared, he, who acts as in the sound sleep, is indeed insentient and he, the unenveloped therein, is enlightened.

अयं शंकरात्मा स्वभावो यन्मम वक्ष्यति अभिव्यक्तं सत्[1] यच्चिदानन्दघनमनुभूतपूर्वं स्वरूपं मां विमर्शयिष्यति तदवश्यमहं करिष्ये बहिर्मुखतां हित्वा तत्प्रवण एव भविष्यामि इति संकल्प्य निश्चित्य यामतिक्रोधाद्यवस्थास्वनुभूतचरीं चिदानन्दघनां स्पन्दात्मिकामवस्थामवलम्ब्य[2] प्राप्यत्वेनाभिसंधाय तिष्ठति शमितविकल्पगतिमविकल्पामवस्थामविचलत्वेन भजते यो योगी तदीयां तामवस्थां समाश्रित्य चन्द्रसूर्यौ अपानः प्राणश्चोभावपि हृदयभूमौ मिलित्वा युगपदेव सौषुम्नेऽध्वनि ब्रह्मनाड्यामूर्ध्वमार्गेणोदानपथेनास्तमितः शाम्यतः, कथ । ब्रह्माण्डलक्षणं गोचरं हित्वा ब्रह्मबिलाधिष्ठातृब्रह्माधिष्ठितमण्डं मुक्त्वा ऊर्ध्वकवाटान्तां देहव्याप्तिं त्यक्त्वा तदा चोल्लङ्घितदेहव्याप्तिकेऽत एव प्रकर्षेण लीनावुक्तरूपौ शशिभास्करौ यत्र तस्मिन्महाव्योम्नि निःशेषवेद्योपशमरूपे परमाकाशे प्राप्तेऽपि यः शिथिलप्रयत्नतया खेचर्याद्यात्मना गुणादिस्पन्दनिःष्यन्देन व्यामोहितत्त्वात् सौषुप्तपदवद्भवति, सौषुप्तेन च सुप्तमप्युपलक्षितं, तेन च स्वप्नसुषुप्तवत् यः शून्यादिभूमिमेवाधितिष्ठति स योगी सम्यगनभिव्यक्तस्वस्वभावो मूढ इत्युच्यते । यथोक्तं श्रीभट्टकल्लटेन—

यां स्पन्दात्मिकामवस्थामवलम्ब्य ।

इति 'योगिनः' ।

इति च—

यस्य स्वस्वभावाभिव्यक्तिर्न सम्यक् वृत्ता स स्वप्नादिना
मुह्यमानोऽप्रबुद्धो निरुद्धः स्यात् ।

इति । यस्तु तत्रापि प्रयत्नपाटवादुद्यन्तृताबलात् क्षणमपि न शिथिलीभवति स तमसानभिभूतत्वात् चिदाकाशमयत्वेनैवावस्थितः प्रबुद्ध उच्यते, अत एव सततोद्योगवतैव योगिना भवितव्यम्,— इत्यादिष्टं गुरुभिः, इति शिवम् ।। 25 ।।

।। इति श्रीमहामाहेश्वराचार्यक्षेमराजानकनिर्मिते स्पन्दनिर्णये स्वरूपस्पन्दः
प्रथमो निःष्यन्दः ।। 1 ।।

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1. क.ख.पु. सम्यगिति पाठः ।
2. ग. पु. समवलम्ब्येति पाठः ।

The Yogī vows and deter mines that he should give up all the externality and necessarily do that, or, that he should exclusively address himself to that which this, his nature, identical with Śaṅkara, says to him or makes him reflect on that reality which he experienced before before as being manifest and as full of intelligence and bliss. He stands fixed, after taking his basis in, or contemplating, as the end of life, the spanda state full of intelligence and bliss and previously experienced in the moods of vehement wrath etc. He gets inflexibly into the state in which all ideas have subsided and vanished.

Taking their stand in that state of his, the moon and the sun, the exhaling and inhaling breaths, both unite together in the abode of heart and simultaneously set, or subside, in the path of suṣumnā in the Brāhmika artery by the upper. How? Leaving the objectivity represented by the cosmic egg or deserting the microcosm presided over by Brahma the presiding deity of the Brāhmika aperture, or giving up confinement to the body as far up as the upper gate. The Yogī then on transgressing the bodily limitation, reaches to that high ether, identical with the disappearance of the entire objective existence, wherein the previously referred to moon and sun disappear totally. The Yogī, who even in that ether acts as in the dreaming and dreamless stage of Śunya etc. owing to slackness of his exertion and under the delusion of the spanda effusion beginning with the qualities and in the form of the khecarī etc., is addressed as insentient, as the one to whom his own real nature has not manifested itself properly.

As is said by Śrī Bhaṭṭa Kallaṭa in: "Taking stand in which state of spanda," and in "with whom, the manifestation of his own real nature has not properly taken place, he, being deluded by the dreaming etc., is unenlightened, is concealed."

But he, who does not even for a moment relax therein by the strength of activity and by the quickness of exertion, is addressed as enlightened, as standing identical only with the ether of consciousness on account of his being not overcome by darkness. Hence, the teacher has instructed that the Yogī should always be exertive.

End of the First Section

द्वितीयो निःष्यन्दः

Section 2

एवं प्रथमनिःष्यन्देन स्वस्वरूपात्मकं युक्त्युपपन्नं साभिज्ञानं निमीलनसमाधिप्रत्यभिज्ञेयं स्पन्दतत्त्वं प्रतिपाद्य यथा सततं तत्स्वरूपसमासादनेन सुप्रबुद्धता प्राक्सूचिता भवति तथा इदानीं तस्यैव वैश्वात्म्यमुन्मीलनसमाधिप्रत्यभिज्ञेयं युक्तितोऽपि निर्णेतुं सर्वत्र चिदभेदप्रकाशकं सहजाविद्योदयाख्यम् इमं द्वितीयं निःष्यन्दं "तदाक्रम्य' इत्यादिना 'शिवसद्भावदायिनी' इत्यन्तेन श्लोकसप्तकेन निरूपयति । तत्र विश्वं शुद्धाशुद्धभेदेन द्विधा । तत्र शुद्धं मन्त्रादिरूपं तत एवोत्पन्नं तन्मयं तत्रैव विश्राम्यति,—इति श्लोकद्वयेनोक्तम् । अशुद्धमपि तन्मयमेव,—इत्यपरेण श्लोकद्वयेनाभिहितम् । तत्संवेदनाधिरूढो जीवन्मुक्तः,—इति श्लोकनोक्तम् । एतत्तत्त्वसमासादनेनैव साधकानां स्वेष्टसिद्धिः,—इति श्लोकद्वयेनाभिहितमिति संक्षेपः । अथ ग्रन्थो व्याख्यायते । यदुक्तम् —

यत्र स्थितमिदं सर्वं कार्यं यस्माच्च निर्गतम् । (1/2)

इति, तत्र शुद्धं तावन्मन्त्रादिरूपं, तद्यथा तत एवोत्पन्नं तद्बलेनैव प्रकाशमानं तत्रैव विश्राम्यति तत्प्रथमनिःष्यन्दपरिघटितदृष्टान्तपुरःसरं निरूपयति—

Connection of the first and second section: Thus, in the first section, the author has explained the spanda principle as identical with the real nature, as justifiable by arguments, and as recognizable along with the recognitive mark by the involutive meditation. Now, he introduces the second section, namely the 'rise of the innate knowledge,' consisting of the seven stanzas from "relying on that" to "granting identity with the reality of Śiva." In it, as helping to reveal the universal identity with consciousness, he explains how the same spanda principle can even when adopting universality, be recognized by the evolutive meditation, just as the Yogī gets perfect enlightenment referred to before by the perpetual realisation of that reality.

Contents of the second section: The Universe is twofold as pure and as impure. The first two ślokas describe that the pure, in the form of mantra etc., emanates from that reality,

is identical with that and gets merged in that. The next two ślokas say that the impure also is identical with that. The fifth tells that the man, who gets liberated in life, is fixed in the knowledge of that reality. The last two relate how the Yoga practisers get their desired objects by the realisation of this principle.

This is the abstract [of the second section]. The author now describes how that pure aspect of the world, of the form of the mantras etc., referred to in Whom established this objective world, from Whom come out," is emanated from that reality, is manifest through that and gets merged in that.

तदाक्रम्य बलं मन्त्राः सर्वज्ञबलशालिनः ।
प्रवर्तन्तेऽधिकाराय करणानीव देहिनाम् ॥ 1 ॥

Tadākramya balaṁ mantrāḥ sarvajñabalaśālinaḥ,
pravartante'dhikārāya karaṇānīva dehināṃ.

तत्रैव संप्रलीयन्ते शान्तरूपा निरञ्जनाः ।
सहाराधकचित्तेन तेनैते शिवधर्मिणः ॥ 2 ॥

Tatraiva sampralīyante śāntatūpā nirañjanāḥ,
sahārādhakacittena tenaite śivadharmiṇaḥ.

The incantations, on catching hold of that strength, get endued with the power of omniscience and perform their functions just as the senses of the embodied do. They, together with the mind of their practisers, get absorbed in that alone, being peaceful and purged of impurities. Hence, these incantations possess the real nature of Śiva.

तत् स्पन्दतत्त्वात्मकं बलं प्राणरूपं वीर्यमाक्रम्य अभेदेन आश्रयतया अवष्टभ्य भगवन्तोऽनन्तव्योमव्याप्यादयो मन्त्राः सर्वज्ञबलेन सर्वज्ञत्वादिसामर्थ्येन श्लाघमाना जृम्भमाणा अधिकाराय देहिनां प्रवर्तन्ते सृष्टिसंहारतिरोधानानुग्रहादि कुर्वन्तीत्यर्थः । सर्वज्ञशब्दो भावप्रधानः सर्वकर्तृत्वाद्युपलक्षयति । यथा देहिनां करणान्युपपादितदृशा तद्बलमाक्रम्य विषयप्रकाशादौ प्रवर्तन्ते इति दृष्टान्तः । तथा निरञ्जनाः कृतकृत्यत्वान्निवृत्ताधिकारमलाः शान्तविशिष्टवाचकात्मस्वरूपास्तत्रैव स्पन्दात्मके बले सम्यगभेदापत्त्या प्रकर्षेणापुनरावृत्त्या लीयन्ते अधिकारमलान्मुच्यन्ते आराधकचित्तेन उपासकलो कंसवेदनेन सह । यथोक्तम्—

अनुगृह्याणुसंघात याताः पदमनामयम् । (मा. वि. 1/41)

इति । यतश्च तत एवोदितास्तद्बलेना विसृष्टास्तत्रैव लीयन्ते तेनैते मन्त्रमन्त्रेश्वरादयः शिवस्य परमेश्वरस्य सम्बन्धी धर्मः स्वभावो विद्यते येषां ते तथा सामान्यस्पन्दसारा इत्यर्थः । ननु करणानां मन्त्राणां च तत उदयादौ तुल्ये किमिति करणानि न सर्वज्ञादिरूपाणि? । उच्यते परमेश्वरो मायाशक्त्या शरीरकरणानि भेदमयानि निर्मिमीते, विद्याशक्त्या त्वाकाशीयविचित्रवाचकपरामर्शशरीरान्मन्त्रान् । वाचकस्य मायापदेऽपि—

घटोऽयामित्यध्यवसा नामरूपातिरोकिणी ।
परेशशक्तिरात्मेव भासते न त्विदन्तया ॥ (1/5/20)

इति प्रत्यभिज्ञोक्तनीत्या प्रमातृभूम्यनतिक्रान्तेर्न शरीरपुर्यष्टकादिवद्बोधसङ्कोचकत्वमस्तीति युक्तमेवैषां सर्वज्ञत्वादि । एतच्च—

भेदे त्वेकरसे भाते.................... । (3/1/8)

इति श्रीप्रत्यभिज्ञाकारिकाटीकायां वितत्य दर्शितम् । एवं विद्यापदावस्थितसृष्ट्यादिकार्यनन्तभट्टारकाद्यपेक्षयैतद्व्याख्येयम् । तथा दीक्षादिप्रवृत्तानामाचार्यादीनां करणरूपाः सर्वे मन्त्रास्तत्स्पन्दतत्त्वरूपं बलमाक्रम्य अनुप्राणकत्वेन अवष्टभ्य आचार्यादीनामेव सम्बन्धिनाराधकचित्तेन सह मोक्षभोगसाधनाद्याधिकाराय प्रवर्तन्ते, तत्रैव शान्तवाचकशब्दात्मकशरीररूपा अत एव च निरञ्जनाः शुद्धाः सम्यक् प्रलीयन्ते विश्राम्यन्ति । अत्र व्याख्याने 'सहाराधकचित्तेन' इति पूर्वश्लोकेन योज्यम् । एवं च मन्त्राणामुदयप्रलयकोटिव्यापि प्रवृत्तावपि भित्तिभूतमिति अभिहितम् । एवं च दशाष्टादशादिभेदेन भिन्ने शैवे मन्त्राणां स्पन्दतत्त्वसारतैवेत्युक्तं भवति ।। 2 ।।

Relying on, or catching hold of, that strength or the life vitality consubstantial with the spanda reality, as their ultimate support on account of identity, the holy and worshipful mantras, such as Ananta, Vyomavyapi etc., get their full and free play by the power of their omniscience and perform their functions of creation, dissolution, concealment and benefaction in the domain of the embodied. The word 'omniscient is used chiefly with reference to meaning and as such suggests omnipotence etc. The above idea is exemplified thus: just as the senses of the embodied operate in the manifestation of sense-objects by virtue of that strength in the manner described previously.

The Mantras get also purged of impurities and their defilement of functioning disappears on the achievement of their

objects. In that self-same vitality of spanda they get absorbed, never to come into existence again, by the proper attainment of identity and lose their property of denoting particular deities. They get divested of the impurity of functioning and merge, together with the knowledge of the practisers, in that vitality of spanda. As has been said, "Have gone to the diseaseless state after gracing the aggregate of the Jīvas." These mantras and their lords are possessed of the nature of the great Lord Śiva and one in substance with the generic spanda principle, because they emanate from that, are sustained by the prowess of that and get merged in that.

Objector says: Why are not the senses also of the form of the omniscient, if they and the Mantras emanate etc., equally from that reality?

The author replies: The Lord forms the body and the senses individually by His own power of Māyā. Whereas, by that of knowledge, He produces, out of ether, the Mantras whose essence lies in describing various deities. Possession of such attributes as omniscience etc., by these Mantras is quite justifiable, because, even at the Māyika stage, the Mantra, as descriptive of some deity, has no limitation in knowledge like the body and the Puryaṣṭaka etc. and since it does not get degraded from the stage of the perceiver, according to the view of the Pratyabhijña: "The determination 'this is a jug' manifests in the form of the Lord's power and never in that of objectivity as being beyond both the name and the form." This is explained at length in the commentary on the Kārikā of the Śrī Pratyabhijña: "On the manifestation of the duality one in essence."

This stanza should be explained in the above manner with reference to Ananta Bhaṭṭāraka etc. who, standing on the stage of knowledge, perform creation etc.

Second Interpretation of the stanza: All the Mantras, in the shape of the auxiliaries of the teachers Engaged in the initiation etc., rely on and firmly catch hold of the vitality of that spanda principle and perform such functions, along with the mind of the practiser, as the procuring of deliverance and enjoyment. They rightly merge in that alone, after they lose their existence as articulate sounds and are, hence, purified. In this explanation, the phrase, 'along with the mind of the practiser,' goes with the preceding stanza.

Thus, it is implied that the vitality of the spanda principle serves as the substratum of the Mantras, not only as regards the stages of emanation and absorption but also as regards that of functioning.

The gist of the whole is that, according to the Śaiva school which has got ten divisions, eighteen divisions and so on, the Mantras are identical in substance with the Spanda Reality.

एवं मन्त्रमन्त्रेश्वरादिरूपा शुद्धाभिमता सृष्टिः शिवस्वभावेति प्रतिपाद्याधुना अशुद्धाभिमतापि सा मायादिरूपा शिवस्वरूपैव,—इति उपपादयन् श्रीमतशास्त्रादिरहस्य-दृष्टिमपि उपक्षिपति—

Having explained with justification that the creation, believed as pure and as of the form of the Mantras and their lords etc., is one in nature with Śiva, the author now introduces summarily the esoteric view of the Śrī Mataśāstra etc. in explaining that the impure creation of the form of Māyā etc. is consubstantial with Śiva.

यस्मात्सर्वमयो जीवः सर्वभावसमुद्भवः ।
तत्संवेदनरूपेण तादात्म्यप्रतिपत्तितः ॥ 3 ॥

Yasmātsarvamayo jīvaḥ sarvabhāvasamudbhavaḥ,
tatsaṁvedanarūpeṇa tādāmyapratipattitaḥ.

तस्माच्छब्दार्थचिन्तासु न सावस्था न या शिवः ।
भोक्तैव भोग्यभावेन सदा सर्वत्र संस्थितः ॥ 4 ॥

Tasmācchabdārthacintāsu na sāvasthā na yā śivaḥ,
bhoktaiva bhogyabhāvena sadā sarvatra saṁsthitaḥ.

The Jīva is identical with whole Universe, because the genesis of all things is attributed to him and because he adopts the universality on account of the knowledge of the whole. Hence, there is no state, in contemplations of the word and the meaning, which cannot be identified with Śiva. The experiencer stands everywhere and always in the form of the experienced.

यतो जीवो ग्राहकः सर्वमयः शिववद्विश्वरूपः, तेन हेतुना शब्देषु वाचकेषु, अर्थेषु, वाच्येषु, चिन्तासु विकल्पज्ञानादिरूपासु आदिमध्यान्तरूपा सावस्था नास्ति या शिवा न भवति सर्वमेव शिवस्वरूपमित्यर्थः । यतश्चैवमतो भोक्तैव चिदात्मा ग्राहको भोग्यभावेन देहनीलादिरूपेण सदा नित्यं सर्वत्र विचित्रतत्त्वभुवनादिपदे सम्यगनूनाधिकतया स्थितः, न तु भोग्यं नाम किञ्चिदोक्तुर्भिन्नमस्ति । जीव इत्युपक्रम्य शिव इत्युपसंहारणे जीवशिवयोर्वास्तवो न कोऽपि भेदः,—इति देहादृयवस्थासु न कासुचिदप्यपूर्णंमन्यता मन्तव्या, अपि तु चिद्घनशिवस्वभावतैवेति भङ्ग्योपदिशति । यथोक्तम् 'शरीरमपि ये षट्त्रिंशत्तत्त्वमयं शिवरूपतया पश्यन्ति अर्चयन्ति च ते सिद्ध्यन्ति घटादिकमपि तथाभिनिविश्य पश्यन्ति अर्चयन्ति च तेऽपीति नास्त्यत्र विवादः' इति श्रीप्रत्यभिज्ञाटीकायाम् । भट्टश्रीवामनेनाप्युक्तम् —

आलम्ब्य संविदं यस्मात्संवेद्यं न स्वभावतः ।
तस्मात्संविदितं सर्वमिति संविन्मयो भवेत् ॥

इति । कस्मात् जीवः सर्वमयः इत्यत्र हेतुः सर्वभावानां समुद्भवादुत्पत्तिहेतुत्वात् अपादानभावप्रधानश्च निर्देशः ।

प्रमातृमितिमानमेयमयभेदजातस्य ते
विहार इह हेतुतां समुपयाति यस्मात्त्वयि ।
निवृत्तविवृ (हृ) तौ क्वचित्तदपयाति तेनाध्व (धु) ना ।
नयेन पुनरीक्ष्यते जगति जातुचित्केनचित् ।

इति श्रीज्ञानगर्भसतोत्रोक्तनीत्या संविद्येव प्रसृतायां जगतः सद्भवात्सर्वभावसमुद्भवत्वं जीवस्य, यतश्च जीवादेव उदयति विश्वमतोऽयं सर्वमयो विश्वशक्तिरित यावत् । निर्णीतं चैतद्द्वितीयसूत्रवृत्तौ । सर्वमयत्वे हेत्वन्तरमाह 'तत्संवेदन' इत्यर्धेन । तस्य सर्वस्य नीलसुखादेर्यत्संवदेनं प्रकाशस्तेन रूपेण स्वभावेन तादात्म्यप्रतिपत्तेः सर्वमयत्वस्योपलम्भात् । एवमनेन श्लोकद्वयेन रहस्यचर्याः सर्वभेदपादपोन्मूलनोपपत्तिपरिघटिताश्च ज्ञानोपदेशकथाः,

प्रथमचरमसूत्राभ्यां महार्थतत्त्वं, जाग्रदादिसूत्रेण षडर्धपरमार्थः, 'तदाक्रम्य' इत्यनेन सर्वोपासासारतेत्याद्युपक्षिप्तमिति स्पन्दतत्त्वेनैव विश्वोपदेशाः स्वीकृताः ।। 4 ।।

Because the Jīva, the perceiver, is identical with whole, *i.e.*, is, like Śiva, of the form of the words and their meanings and the ideation, there is no state, either at the beginning or in the middle or at the end, as cannot be identified with Śiva. Thus everything is of the nature of Śiva. This being so, the enjoyer, as of the form of consciousness and as a perceiver, is, always and everywhere, in the stage of the diverse elements and worlds etc., standing uniformly, neither more nor less in the form of the enjoyable or in the form of the body and blue etc. The enjoyable has no existence apart from the enjoyer.

The passage beginning with 'Jīva' and ending with 'Śiva' indirectly tells that there is no real differentiation between the Jīva and Śiva and, hence, there should be no idea of imperfection even in the states of body etc. The feeling of oneness in nature with Śiva full of intelligence alone should prevail. As has been said in the commentary on the Śrī Pratyabhijña : "There is no divergence of opinion on this point that not only those get success, who regard and worship even the body as identical with Śiva and with all the thirtysix categories, but also those who regard and worship even a Jug etc., in that light." Bhaṭṭa Śrī Vāmana has also said : "Because a thing sensed is itself based on consciousness and because it cannot be said to exist as sensed independently of that consciousness the whole is the object of that consciousness. Thus, one should realise one's identity with consciousness."

In reply to the query how of the Jīva is identical with whole? is said: because he is the origin, or the cause of the creation, of all things. The phrase 'sarvabhāva etc.' is used with reference to its ablative significance. According to the view of the Śrī Jñānagarbha hymn, "Your playful desire becomes the

cause of the diversity, such as the perceiver, the perceiving, the perception and the perceptible, and that diversity disappears somewhere on your playful desire being over. Seldom does a certain man realise it in this light.", the Jīva is the source of all things because the world exists on the manifestation of consciousness. The Jīva is of the form of the whole and has all powers because the Universe emanates from him. I have explained this in my comments on the second Sūtra.

The latter half of the third stanza, beginning with 'knowledge of that' gives another reason why the Jīva is identical with the whole: because the identity of the Jīva with the whole is perceived owing to the fact the Jīva is identical with the knowledge of the whole objective world typified by blue and pleasure etc. All the necessary instructions are included in the spanda reality, because the above two stanzas refer to the occult practices and the stories, teaching the right knowledge based on such an argumentative justification as leads to the extirpation of the tree of indvidualism, and because the first and the last sūtras refer to the great reality, the sūtra beginning with waking etc.' to that of the Trika system and the Stanza 'catching hold of that' to the essence of all meditations.

अथैतत्प्रतिपत्तिसारतैव मोक्ष इत्यादिशति—

Now, the author explains that the liberation is essentially the same as the realisation of this identity with the Universe.

इति वा यस्य संवित्तिः क्रीडात्वेनाखिलं जगत् ।
स पश्यन्सततं युक्तो जीवन्मुक्तो न संशयः ॥ 5 ॥

Iti vā yasya saṁvittiḥ krīḍātvenākhilaṁ jagat,
sa paśyansatataṁ yukto jīvanmukto na saṁśayaḥ.

Or he, who possesses this sort of cognition, or he, who regards this whole Universe as a play and is always united, is beyond doubt liberated in life.

वाशब्दः प्रथमनिःष्यन्दोक्तनिमीलनसमाधिप्रकारं विकल्पयन् अस्या समापत्तेर्दुर्लभतां ध्वनयति । तेनायमर्थः,—ईदृशी तावत्संववित्तिः दुर्लभा यस्य कस्यचिदेवापश्चिमजन्मनो भवति सोऽखिलं जगत्क्रीडात्वेन पश्यन् निजसंविदुन्मेषनिमेषाभ्यां सृजन् संहरंश्च—

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते । (भ. गी. 12/2)

इति स्थित्या सततमसाविष्टो महायोगी जीवन्नेय प्राणादिमानपि विज्ञानाग्निनिर्दग्धाशेषबन्धनो देहपाते तु शिवएव जीवंश्चेदृङ्मुक्त एव न तु कथञ्चिदपि वद्धः । 'न संशयः' इत्यनेन इदं ध्वनयति, दीक्षादिना गुरुप्रत्ययतो मुक्तिः, ईदृशात्तु ज्ञानात्समाचाराद्वा स्वप्रत्ययत एवेति ।। 5 ।।

The word 'or' denotes that the form of the involutive meditation, described in the first chapter, is optional, but this realization of identity with the Universe is essential and hard to be obtained. Hence, the meaning is as follows. Such a cognition is seldom to be had and falls to the lot of that fortunate person who has no succeeding births. He, who obtains this, regards this whole Universe as a play or creates and dissolves it by the evolution and involution of his own consciousness and is always united or is a great Yogī according to the view: "Those who, being ever united, worship me with their mind fixed in me." Such a man, though living, though possessed of life-breath etc., has all the bondages burnt to ashes by the fire of knowledge and on the falling of the body he becomes Śiva. A man, whose character is of the above description, is free, even though living, and is never and no way fettered.

The phrase 'no doubt' suggests that the liberation by means of initiation etc. is based on the faith in the teacher and that the liberation by means of the above knowledge and conduct has for its basis the faith in one's own self.

इयमेव महासमापत्तिः साधकाचार्यादीनामभीष्टप्राप्तिहेतुः,—इति श्लोकद्वयेनाह—

The author, in the following two stanzas, says that this great realisation, verily serves the practiser, the teacher etc., as a means to their achievement of the desired objects.

अयमेवोदयस्तस्य ध्येयस्य ध्यायिचेतसि ।

तदात्मतासमापत्तिरिच्छतः साधकस्य या ॥ 6 ॥

Ayamevodayastasya dhyeyasya dhyāyicetasi,

tadātmatāsamāpattiricchataḥ sādhakasya yā.

इयमेवामृतप्राप्तिरयमेवात्मनो ग्रहः ।

इयं निर्वाणदीक्षा च शिवसद्भावदायिनी ॥ 7 ॥

Iyamevāmṛtaprāptirayamevātmano grahaḥ,

Iyaṁ nirvāṇadīkṣā ca śivasadbhāvadāyinī.

This only is the manifestation, in the meditator's mind, of that object of meditation that the willing practiser gets unified with that self. This surely is the acquisition of the immortality, this surely the realisation of the self, this the liberative initiation leading to the identity with Śiva.

इह 'शिवो भूत्वा शिवं यजेत्' इति यदुद्घोष्यते तत्र ध्यायिनश्चेतसि संवेदने तस्येति 'न सावस्था न या शिवः' इति प्रतिपादितशिवस्वभावस्य ध्येयस्य अन्यस्य वा कस्यचित्तत्त्सिद्धिहेतोर्मन्त्रदेवाताविशेषस्य अयमेवोदयः प्रकटीभावः या साधकस्य ध्यातुराचार्यादेः—

तस्माच्छब्दार्थचिन्तासु न सावस्था न या शिवः । (2/4)

इति प्रतिपादतिरूपा तदात्मतासमापत्तिः शिवैक्यावेशो न तु पञ्चवक्त्रादेर्व्यतिरिक्तस्याकारस्य दर्शनं, न तु निश्चयमात्रेण तदात्मतासमापित्तः अपि तु इच्छतोऽविकल्पविश्वाहन्तात्मकशिवैक्यरूपेच्छापरामर्शाधिरूढस्य । एतदुक्तं भवति, अहमेव तत्संवेदनरूपेण तादात्म्यप्रतिपत्तितो विश्वशरीरश्चिदानन्दघनः शिव इति सङ्कल्पो यस्याविकल्पशेषीभूतत्वेन फलति, तस्य ध्येयमन्त्रदेवतादि किं न नाम अभिमुखीभवति सर्वस्यैतदद्वयप्रथालग्नत्वात् । यथोक्तमस्मत्परमेष्ठिपादैः—

साक्षाद्भवन्मये नाथ सर्वस्मिन्भुवनान्तरे ।

किं न भक्तिमतां क्षेत्रं मन्त्रः क्वैषां न सिध्यति ॥ (उ.स्तो.1/4)

इति । इयमेव च समापत्तिः परमाद्वयरूपस्यामृतस्य प्राप्तिः, अन्यस्मिँस्त्वमृते कतिपयकालशरीरदार्ढ्यदायिनि प्राप्तेऽपि साधकैर्मरणमवश्यमवाप्यत एवेत्येवकाराशयः । एवं सर्वत्रानेनैवाशयेन श्रीस्वच्छन्दे स्थूलदृष्ट्यामृतप्राप्तिप्रकरणे—

नैव चामृतयोगेन कालमृत्युजयो भवेत् ।

इत्यक्त्योपसंहृत्य तात्त्विकस्तत्प्राप्तिप्रकारः—

1 गामिनीति मूलपरात्रीशिकापुस्तकस्थः पाठः ।

अथवा परतत्त्वस्थः सर्वकालैर्न बाध्यते ।(7/223)

इत्यादिना—

...............सर्वं शिवशक्तिमयं स्मरेत् ।

इति मध्येन—

जीवन्नेव विमुक्तोऽसौ यस्येयं भावना सदा ।
यः शिवं भावयेन्नित्यं न कालः कलयेत्तु तम् ।
योगी स्वच्छन्दयोगेन स्वच्छन्दगतिचारिणा ।
स स्वच्छन्दपदे युक्तः स्वच्छन्दसमतां व्रजेत् ।
स्वच्छन्दश्चैव स्वच्छन्दः स्वच्छन्दो विचरेत्सदा ॥(7/258)

इत्यनेन सहजसन्दर्भेण सप्रशंसं पश्चादुपदिष्टः । अयमेवात्मनो ग्रहो ज्ञानं यदुच्यते 'आत्मा ज्ञातव्य' इति तत्रेदमेव सर्वज्ञसर्वकर्तृस्वतन्त्रशिवस्वरूपतया प्रत्यभिज्ञानमात्मनो ज्ञानं, न तु—

पुरुष एवेदं सर्वम् ।(श्वेत. उ. 3/15)

इति श्रुत्यन्तविदुक्तं—

त आत्मोपासकाः सर्वे न गच्छन्ति परं पदम् ।(स्व. 4/388)

इत्याम्नायोक्तेः । तथा दीक्षावसरे योजनिकाद्यर्थमयमेव शिष्यात्मनोऽनुग्रहः, इमामेव समापत्तिं विद्वानाचार्यः शिष्यात्मानं शिवे योजयन्नाचार्यो भवतीत्यर्थः । इयं स्वप्रत्ययसिद्धा पुत्रकादेः शिवात्मनः सद्भावस्य पारमार्थिकस्वरूपस्य दायिनी निर्वाणदीक्षा । यथोक्तम्—

एवं यो वेद तत्त्वेन तस्य निर्वाणदायिनी[1] ।
दीक्षा भवत्यसन्दिग्धा तिलाज्याहुतिवर्जिता ॥(प. त्री. 25)

इति । हौत्री दीक्षापि दीक्षैव, तत्र मा भूत्कस्यचिदनाश्वास इत्याशयेनात्रैवकारो न कृतः श्रीमहागुरुप्रवरेणेति शिवम् ।।

।। इति श्रीमहामाहेश्वराचार्यक्षेमराजानकनिर्मिते स्पन्दनिर्णये
सहजविद्योदयस्पन्दो द्वितीयो निःष्पन्दः ।। 2 ।।

As referred to in the declaration "The devotee should worship Śiva' after becoming Śiva.", this is the rise, or the manifestation, in the mind, or the consciousness, of the contemplator of the object of contemplation, either in the form of the real nature of Śiva described in 'no such state as is not Śiva' or in the form of a particular deity of the Mantra leading to the attainment of particular processes, that the practiser, or the contemplator, such as the teacher etc., acquires unification, as described in 'there is no such state etc.', with that or with

Śiva. It is not the envisaging of some separate form, such as the five-headed etc. The attainment of identity with that Śiva is not due to a mere determination but to the deep and definite contemplative desire of becoming one with Śiva identical with universal consciousness.

The sum and substance of the whole is that, because the whole Universe culminates in the identity with the spanda principle, there is no such deity of the contemplated Mantra as, indeed, will not come face to face with him in whom the strong conviction 'I myself am Śiva full of intelligence and happiness and my body is this Universe because of my identity therewith, in the form of its consciousness,' fructifies in excluding all other desires. As has been said by my revered great grand teacher: "O Lord, what does not serve as a sacred place to the devotees in this world which visibly is identical with Thee and where does not their Mantra bear fruit?"

This alone is the acquisition of the nectar of supreme identity. The word 'alone' suggests that the practicers die unavoidably even though the ordinary nectar, having the property of temporarily invigorating the body, be obtained. Out of this consideration, the Śrī Svacchanda winds up the description of the ordinary way of acquiring nectar with "Victory over the death by time is not possible by acquiring nectar," and introduces, in terms of praise, the right way of obtaining nectar in the passage, beginning with "Or the one, established in the supreme principle, is never teased by all the forms of time." Having, in the middle, "The whole should be regarded as of the form of Śiva and Śakti." And ending with "He, though living, is free, who has this conviction always. Time cannot limit him who always meditates on Śiva. That Yogī meditates on the state of Svacchanda, and acquires equality with Svacchanda through the Yoga of Svacchanda, which leads

him to move like Svacchanda. He, becoming Svacchanda, always moves freely and is independent."

This is the cognition and this is the knowledge of the self. The knowledge referred to in "The self should be known" consists in the recognition of the self as essentially identical with Śiva who is omniscient and free and does not, according to the tradition: "Those votaries of the self do not attain to the high state.", consist, as the Vedāntists say, in the knowledge: "This whole is verily Puruṣa." This is similarly the favour of the teacher to the self of the pupil, essential for the process of uniting him at the time of initiation. The teacher, knowing this way of obtainment, does his duty as a teacher in uniting the self of the disciple with Śiva.

This is the Liberative initiation based on self-faith and granting the unity to Putraka etc. with the ultimate reality identical with Śiva. As is said: "He, who, thus, knows the reality, gets doubtlessly the initiation granting deliverance without offering sesamum and ghee." Even the initiation of the sacrificer is to be treated as such. The best of the great teachers (Vasugupta) has not used the word 'alone' with reference to this initiation lest the people might grow sceptic over the sacrificial initiation.

End of the Second Section

तृतीयो निःष्यन्दः

Section 3

एवं निमीलनोन्मीलनसमाधिद्वयसमाधेय उभयविसर्गारणीभूतः सुप्रबुद्धताभिव्यक्तये स्पन्दतत्त्वसमावेशो निःष्यन्दद्वयेन निर्णीतः । अथेदानीमेतदवष्टभ्या (म्भा) भ्यासेन परापरविभूत्युदयो भवतीत्यभिधाय संक्षेपेण बन्धमोक्षस्व रूपं निरूप्य प्रथमोपक्रान्तं निगमयति—यथेच्छेत्यादिभिः चक्रेश्वरो भवेदित्यन्तैरेकोनविंशत्या श्लोकैरनेन विभूतिस्पन्दाख्येन तृतीयनिःष्यन्देन । तत्र श्लोकद्वयेन जाग्रत्सिद्धस्वातन्त्र्यदृष्टान्तपुरःसरं स्वप्नस्वातन्त्र्यम् । एकेन तद्विपर्ययमभिदधता सततोद्युक्ततैवाश्रयणीयेति तात्पर्येणोक्तम् । द्वितयेनाभीष्ट-वस्तुज्ञानाविर्भावः । एकेन कर्तृशक्ताविर्भूतिः क्षुधादिजयश्च । एकेन सर्वज्ञताप्राप्तिः । एकेन ग्लानिनाशश्चेत्यष्टके निरूपितम् । ततः स्पन्दात्मन उन्मेषस्यैकेन स्वरूपं लक्षितम् । एकेन परसमाधिविघ्नभूतानां सिद्धीनां हेयतोक्ता । एकेन द्वितीयनिःष्यन्द-निर्णीतविश्वात्मतास्वभावः समावेश उक्तः । ततः समाविष्टतालाभे युक्तिरुक्तैकेन । त्रयेण पशुपाशनिर्णय उक्तः । एकेन स्पन्दतत्त्वस्यैव बन्धमोक्षोभयपदाक्रान्तिरुक्ता । द्वयेनोच्छेद्यत्वेन बन्धस्वरूपमनूदितम् । एकेन तदुच्छित्त्युपायमभिदधतादिसूत्रोक्तार्थो निगमित इति संक्षेपो निःष्यन्दस्य ।

Connection of the 1st, the 2nd & the 3rd Section: Thus, for the manifestation of the perfect enlightenment, the previous two section have explained the entry, into the spanda principle, which can be contemplated in both the involutive and evolutive meditations and which serves as a means of friction between the two creative poles. In this third section, namely the Vibhūti Spanda, comprising nineteen stanzas, starting with the verse 'yathecchā' and ending with 'will become Lord of the circle', the author, in the first place, describes summarily how, by the long practised grasp of this principle of spanda, there dawn forth the higher and the lower phases of glory. Secondly, he goes on the definition of bondage and freedom. Thirdly and lastly, he discusses conclusively what was undertaken at the very beginning of this treatise.

Contents of the Section: The first two verses discuss the freedom as in dreaming, on the analogy of the freedom as in waking. The third, while dilating on its opposite, implicitly enjoins that one should resort to perpetual exertiveness. The fourth and the fifth deal with the manifestation of the knowledge of desired objects, the sixth with the manifestation of the operative energy and subjection of hunger etc. and the seventh and the eighth respectively explain the acquisition of omniscience and the disappearance of grief. The ninth defines argues why to discard certain powers appearing as obstacles in the way of superior meditation. The inspiration of the nature of the universal identity, as explained in the second section, has been discussed in the eleventh. Twelfth is devoted to the description of the process leading to inspiration. The next triad sets forth the bondage and the bound. The 16th says that the spanda principle alone pervades in both the states of bondage and freedom. The author again turns to the definition of bondage as deserving of being broken asunder in the seventeenth and the eighteenth. The last, while describing the means of breaking that bondage, recapitulates the sense of the first Sūtra.

अथ ग्रन्थो व्याख्यायते । यदुक्तं 'सुप्रबुद्धस्य सततं स्पन्दतत्त्वोपलब्धिः' इति । तत्र 'अतः सततमुद्युक्त' इत्यनेन जागरायां तत्परिशीलनेन शिक्षा प्रबुद्धस्य सुप्रबुद्धताप्राप्त्यर्थमुक्ता । यामवस्थामित्यादिना प्रतिपदोपायपरिशीलनापाटवेन योगिसुषुप्तावरणभङ्ग उक्तः ।

इदानीं लौकिकस्वप्नसुषुप्तविदलनेन सुप्रबुद्धतामेव साधयितुं स्वप्नोचितां विभूतिमस्य दर्शयितुमाह—

In connection with the previous statement 'cognition of the spanda principle is always possible to the perfectly enlightened', the instruction has been given in 'hence, one should ever be exertive.' Regarding the attainment of perfect enlightenment by the ordinarily enlightened through the introspection of the spanda principle in the waking state. The

passage beginning with 'which state etc.' relates to the tearing of the Yogī's veil, in the form of the dreamless state, by the skilled practice in the constant meditation on the means. Now, the author illustrates, the Yogī's glory suited to the dreaming, in order to prove the perfect enlightenment obtained through the disappearance of the condition of ordinary dreaming and dreamless states.

यथेच्छाभ्यर्थितो धाता जाग्रतोऽर्थान् हृदि स्थितान् ।
सोमसूर्योदयं कृत्वा सम्पादयति देहिनः ॥ 1 ॥

Yathacchābhyarthito dhātā jāgrato'rthān hṛdi sthitān,
somasūryodayaṁ kṛtvā sampādayati dehinaḥ.

तथा स्वप्नेऽप्यभीष्टार्थान् प्रणयस्यानतिक्रमात् ।
नित्यं स्फुंटतरं मध्ये स्थितोऽवश्यं प्रकाशयेत् ॥ 2 ॥

Tathā svapne'pyabhīṣṭārthān praṇayasyānatikramāt,
nityaṁ sphuṭataraṁ madhye sthito'vaśyaṁ prakāśayet.

Just as Supporter, being eagerly requested, grants to the waking and embodied the objects deep-rooted in the heart, after causing the rise of the moon and the sun, so, also in the dreaming state, does He necessarily manifest desired objects, appearing Himself always before the Yogī more manifestly in the central path (Suṣumnā) owing to his never vanishing prayerful attitude.

धत्ते सर्वमात्मनीति धाता शंकरात्मा स्वभावः स यथा जाग्रतः जागरायामभिव्यक्त-स्वस्वातन्त्र्यस्य देहिनो देहभूमिकायामेव प्रकटीभूतपिण्डस्थज्ञानस्य योगिनः सम्बन्धिन्ये-च्छयाभ्यर्थितोऽन्तर्मुखस्वरूपविमर्शबलेन प्रसादितो हृदि चेतसि स्थितानर्थानिति बिन्दुनादादिज्ञानपुरः (सर) क्षोभप्रतिभाचालनबोधस्तोभज्ञानंसञ्चारादिप्रयोजनानि सम्पादयति । कथं सोमसूर्ययोर्ज्ञानक्रियाशक्त्योरुदयं कृत्वा, ज्ञानशक्त्या भास्यमानं हि तत्तत्क्रियाशक्तयो-न्मील्यते । समावेशोन्मिषत्प्रतिभात्मकमूलावष्टम्भयुक्तिस्फारितज्ञानक्रियाव्याप्तिसार-सव्येतरमरीचिविस्फारणक्रमेण तत्तद्वेधसंक्रमणादि संपादयति योगिशरीरानुप्रविष्टः परमेश्वरः । यथा चैवं तथा—

अनागतायां निद्रायां विनष्टे बाह्यगोचरे ।
सावस्था मनसा गम्या परा देवी प्रकाशते ॥ (वि. भै. 75)

इति—

> **पीनां च दुर्बलां शक्तिं ध्यात्वा द्वादशगोचरे ।**
> **प्रविश्य हृदये ध्यायन् स्वप्नस्वातन्त्र्यमाप्नुयात् ॥ (वि. भै. 55)**

इति संप्रदायस्थित्या वमनग्राससक्तदुभयविसर्गारणिचितिशक्तिपरामर्शमुखेन नित्यं प्रणयमनतिक्रामतो भगवत्प्रार्थनापरस्य योगनिद्रारूढस्य स्फुटतरमनाच्छादितरूपतया मध्ये सौषुम्नधामनि स्थितो धाता स्वप्नेऽप्यभीष्टानेवाणवशाक्तशाम्भवसमावेशादीनन्यानपि सामवेशाभ्यासरसोन्मृष्टमतिमुकुरस्य जिज्ञासितानर्थान्नवश्यं प्रकटीकरोति, नास्य योगिनः स्वप्नसुषुप्तयोर्व्यामोहो भवतीत्यर्थः । स्वप्नेन सौषुप्तमप्युपलक्षितम् । अत्राभीष्टार्थप्रकाशे आवृत्त्या अयमेव हेतुः, प्रणयस्य प्रार्थनाया अन्तर्मुखस्वरूपपरिशीलनोपासासम्पाद्यस्य मायाकालुष्योपशमलक्षणस्य प्रसादस्य भगवतानतिक्रमात् । परमेश्वरो हि चिदात्मा यद्यन्तर्मुखोचितसेवाक्रमेणार्थ्यते तत्तत्संपादयत एव, जाग्रतः इति परतत्त्वे जागरूकस्य जागरावस्थस्थस्य चेति श्लेपोक्त्या व्याख्येयम् ।। 2 ।।

The word 'supporter' as etymologically meaning the one who holds the whole Universe in himself, represents the real nature identical with Śaṅkara.

Explanation of 'just as the............to heart': Just as, when eagerly requested or propitiated, through the introspection of the internal nature, by the Yogī who is waking, or to whom his own real freedom has manifested itself in the waking state, and who is embodied or to whom the knowledge of the microcosm has revealed itself even in the embodied state, He grants the objects rooted in the heart, or grants such desired objects as the knowledge of the light, the sound etc., the rousing of the intellect and acquaintance with the obstruction of knowledge in general.

Explanation, of 'after causing.........the sun': How? After causing the rise of the moon and the sun or of the cognitive and the operative energies. The operative energy fully develops all that is manifested by the cognitive power. The great Lord, on His entrance in the Yogī's body, performs the influx of particular forms of knowledge by the gradual development of the right and the left lights representing respectively the cognition and

the operation manifested by the process of radical support in the form of intelligence awakened by meditation.

Explanation of 'so also.........in attitude': So supporter appears clearly, or as unenshrouded, in the central path, *i.e.*, Suṣumnā, of the Yogī who is fixed in the sham sleep and who has always never vanishing prayerful attitude, or is intent upon praying to God, by means of his meditation—according to the traditional views 'when sleep is not yet come, but the external objects have disappeared, that state reveals itself as supreme goddess and is to be experienced by the mind only' and 'He, who medidates, in the Brāhmic aperture as well as in the heart, in the sleeping state on his entrance in that.'—on the power of consciousness which is engaged in disgorging and swallowing and which serves as a friction between the two creative poles represented by them (disgorging and swallowing). And He [Supporter], without fail, reveals, even in the sleeping state, to the Yogī whose intellectual mirror is cleansed by the long practice in meditation, all such desired objects as the Āṇava, Sambhava, Śākta inspirations and others.

This Yogī never gets subjected to insentiency in the dreamy and the dreamless states. The dreaming state suggests the dreamless states. The same phrase 'by the never-vanishing prayerful attitude' if repeated, serves as a reason for the revelation of the desired objects and means that God does not overlook the divine propitiation, of the nature of the disappearance of the Māyika defilement and obtainable by the devotional meditation on the internal nature. The great Lord of consciousness grants indeed all that is asked of Him through the service suited to the inward nature. The word 'waking' should, as an equivocal word, be explained as the one who at once is wide awake to the supreme reality and is in the waking condition.

यदि पुनरेवं सावधानो (न) भवति तदा नास्य योगितेत्याह—

Now is explained that, if a man be not thus concentrated, he is not entitled to be a Yogī.

अन्यथा तु स्वतन्त्रा स्यात्सृष्टिस्तद्धर्मकत्वतः ।
सततं लौकिकस्येव जाग्रत्स्वप्नपदद्वये ॥ 3 ॥

Anyathā tu svatantrā syātsṛṣṭistaddharmakatvataḥ,
satataṁ laukikasyeva jāgratsvapnapadadvaye.

If otherwise, he, like an ordinary person, will always be subject to creation in the waking and the dreaming states, because the creation is free, being characterized by independence, in the states of waking and dreaming.

यद्युक्तयुक्त्या नित्यं नाराध्यते धाता तदा स्वस्वरूपस्थित्यभावे सततं प्रत्यहं लौकिकस्येव चास्य योगिनोऽपि जागरायां स्वप्ने च साधारणासाधारणार्थप्रकाशनन्निश्चयनादिस्वभावा पारमेश्वरी सृष्टिः स्वतन्त्रा स्यात्, लौकिकवद्योगिनमपि संसारावट एवासौ पातयेदित्यर्थः । यथोक्तम्—

प्रवृत्तिर्भूत्तानामैश्वरी ।

इति । 'तद्धर्मकत्वतः' इति स्वप्नजागरादिपदप्रकाशने भगवत्सृष्टेः स्वातन्त्र्यस्वभावादित्यर्थः ॥ 3 ॥

If, in the way chalked out before, supporter be not worshipped always, then, owing to absence of the realisation of his own real nature, this Yogī will, ever and always, in both the states of waking and dreaming, be like an ordinary person, governed by the Lord's creation which is of the nature of determining and manifesting the specific and ordinary things of the world. The sense is that this creation will throw even the Yogī, like any ordinary person, into the pit of worldly existence. As is said: "The outgoing of the creatures is due to the Lord's desire." The phrase 'being characterized by that' means that the Lord's creation is quite free and independent in manifesting things in such states as dreaming, waking, etc.

एवं स्वप्नसौषुप्तनिर्दलनोपायं सुप्रबुद्धतायै संसाध्य स्पन्दतत्त्वसमावेशोपायं सुप्रबुद्धस्य दृष्टान्तयुक्तिपूर्वकं निरूपयति जिज्ञासितार्थप्तिरपीत्थं भवतीत्यादिशति—

Thus, having discussed and cleared the means of uprooting the dreaming and the dreamless states for the purpose of acquiring perfect enlightenment, the author explains with illustrations the means of entrance in the spanda principle of the perfectly enlightened and instructs that the knowledge of the object desired to be known is also possible thus.

यथा ह्यर्थोऽस्फुटो दृष्टः सावधानेऽपि चेतसि ।
भूयः स्फुटतरो भाति स्वबलोद्योगभावितः ॥ 4 ॥

Yathā hyartho'sphuṭo dṛṣṭaḥ sāvadhāne'pi cetasi,
bhūyaḥ sphuṭataro bhāti svabalodyogabhāvitaḥ.

तथा यत्परमार्थेन येन यत्र यथा स्थितम् ।
तत्तथा बलमाक्रम्य न चिरात्संप्रवर्तते ॥ 5 ॥

Tathā yatparmārthena yena yatra yathā sthitaṃ,
Tattathā balamākramya na cirātsampravartate.

Just as the same thing, as was with all the attentiveness of mind dimly perceived before, becomes clearer when observed through the exertion of one's own power, so, on catching hold of the vitality , the thinghood becomes at once manifest in the same way, by the same reality and in the same place in which it actually exists.

हिशब्दः किलशब्दार्थे । सावधानेऽपि चेतसि दूरत्वादिदोषैर्यथा किलार्थोऽस्फुटो दृष्टो भूयोऽयक्षनिरीक्षणात्मना स्वबलोद्योगेन भावितो भृशमालोकितो न केवलं स्फुटो यावत्स्फुटतरोऽपि भाति, तथा यत्स्पन्दतत्त्वात्मकं बलं येनानन्दघनतात्मना परमार्थेन यत्रेति शंकरात्मनि स्वस्वभावे यथेति अभेदव्याप्त्या स्थितं तत्कर्तृ तथेति स्वबलोद्योगेन अन्तर्मुखतदेकात्मतापरिशीलनप्रयत्नेन संभावितं शीघ्रमेव स्फुटतरत्वेन प्रवर्तते अभिव्यज्यते । कथमाक्रम्याराधकस्य कल्पितदेहादिप्रमातृभूमिं स्वात्मन्येव निमग्नां कृत्वा, अथच स्पन्दात्मकं बलमाक्रम्य स्थितस्य कल्पितदेहबुद्धिप्रमातृभूमिमसकृदुत्तेजयतः साधकस्य योगिनो यज्जिज्ञासितं निधानादि यत्र देशादौ येन हेमादिना परमार्थेन यथा सन्निवेशेन स्थितं तथा तदचिरादेव प्रकाशते ।। 5 ।।

The particle 'hi' conveys the sense of 'kila' (indeed). In spite of mental attentiveness, a thing is seen dimly owing to such difficulties as distance etc. It becomes not only cleat but

also clearer when observed minutely through one's own visual power. So, that vitality of the spanda principle, which is found identically, in one's own real nature, with Śaṅkara in the ultimate form of the compact mass of bliss, becomes manifest in a clearer way, soon on being observed through the effort of meditation on its unity with internal nature. How? On catching hold, or on the merging in his own self, by the practiser, of the stage of artificial perceptivity attributed to the body etc.

Second interpretation of 5th Stanza: Immediately on the vitality of spanda being grasped, that treasure etc., desired to be known, reveal themselves to the practiser, or the Yogī who repeatedly keeps alive the stage of artificial perceptivity attributed to body and intellect, in that place, in that position and in that ultimate form of gold etc. in which they actually exist.

कर्तृशक्त्यादिरप्यमुत एव बलात्प्रादुर्भवतीत्याह—

Now is explained that the operative energy etc., reveal themselves through this vitality alone.

दुर्बलोऽपि तदाक्रम्य यतः कार्ये प्रवर्तते ।
आच्छादयेद्बुभुक्षां च तथा योऽतिबुभुक्षितः ।। 6 ।।

Durbalo'pi tadākramya yataḥ kārye prarvatate,
ācchādayedbubhukṣāṁ ca tathā yo'tibubhukṣitaḥ.

Just as a feeble person addresses himself to his own duty by catching hold of that strength, so does he, who is exceedingly hungry, subdue hunger.

यथा क्षीणधातुर्ऋषिप्रायः सोऽपि स्पन्दात्मकं बलमाक्रम्य स्पन्दसमावेशबलेन प्राणप्रमातृभूमिमसकृदुत्तेज्य कार्येऽवश्यकर्तव्ये कर्मणि प्रवर्तते, अशक्यमपि वस्तु तद्बलाक्रमणेनैव करोतीत्यर्थः । तथा योऽप्यतिबुभुक्षितः सोऽपि तद्बलाक्रान्त्या क्षुत्पिपासादि शमयति । नहि चिद्घनां भूमिमनुप्रविष्टस्य द्वन्द्वाभिभवः कश्चित्प्राणदिभुव एव तदाश्रयत्वात्तस्याश्चेह चिद्भूमौ निमग्नत्वात् ।। 6 ।।

An emaciated person, such as the sage whose vital elements have all become reduced, sets himself to his own task, or to the

performance which is binding on him, by catching hold of the strength of spanda, or by perpetually keeping alive through the inspiration of Spanda the state of perceptivity attributed to life-breath. He can by the inspiration of that vitality perform even an act hard of accomplishment. Likewise, the one who is terribly hungry can subdue hunger, thirst etc. by that inspiration. Subjection to pairs (heat and cold) is not possible in the stage of consciousness because that subjection has the force only in the stage, of life-breath etc., which got merged in that of consciousness.

यत एवमुक्तसूत्रोपपत्तिक्रमानुसारेणेदृक्सिद्धिसमुदायोऽस्माद्भवतीत्यतः—

Because thus a number of such occult powers is obtained by means of that vitality in accordance with the logical method given in the previous Sūtra, hence,

अनेनाधिष्ठिते देहे यथा सर्वज्ञतादयः ।
तथा स्वात्मन्याधिष्ठानात्सर्वत्रैवं भविष्यति ॥ 7 ॥

Anenādhiṣṭhite dehe yathā sarvajñatādayaḥ,
tathā svātmanyadhiṣṭhānātsarvatraivaṁ bhaviṣyati.

Just as omniscience etc. reveal themselves on the pervasion of the body by this principle, so they will do, anywhere and everywhere, where the Yogī takes his stand in his own real self.

अनेन स्वस्वभावात्मना स्पन्दतत्त्वेनाधिष्ठिते व्याप्ते देहे सति यथा तदवस्थोचितार्थानुभवकरणादिरूपाः सर्वज्ञतासर्वकर्तृतादयो धर्मा आविर्भवन्ति देहिनः, तथा यद्ययं कूर्माङ्गसङ्कोचवत्सर्वोपसंहारेण महाविकासयुक्त्या वा स्वस्मिन्ननपायिन्यात्मनि चिद्रूपे अधिष्ठानं करोति उक्ताभिज्ञानप्रत्यभिज्ञाते तत्रैव समावेशस्थितिं बध्नाति तदा सर्वत्रेति शिवादौ क्षित्यन्ते एवमिति शंकरतदुचितसर्वज्ञतासर्वकर्तृतादिरूपो भविष्यति ॥ 7 ॥

Just as the attributes, omniscience, omnipotence and the like of the form of the experience of things suited to that state, manifest themselves to the embodied on the body being pervaded by the spanda principle identical with one's own

nature; so if this embodied self take his stand in his never-vanishing self of consciousness, either through the withdrawal of all his sense activities in the manner of contraction of limbs by a tortoise or through the process of full evolution, or if he fix his mood of meditation on that conscious self recognized by the aforesaid recognitive marks, he will, everywhere and in the totality of categories from Śiva down to earth, become so, or become possessed of such attributes as omniscience, omnipotence and the like, suited to the state of Śaṅkara.

इदमप्येतत्प्रसादेनेत्याह—

The author (now) says that the Yogī will get, besides the above, the following by virtue of this spanda reality.

ग्लानिर्विलुण्ठिका देहे तस्याश्चाज्ञानतः सृतिः ।
तदुन्मेषविलुप्तं चेत्कुतः सा स्यादहेतुका ॥ 8 ॥

Glānirviluṇṭhikā dehe tasyāścājñānataḥ sṛti,
tadunmeṣāvilupātaṁ cetkutaḥ sā syādahetukā.

The feeling of grief is the thief of body; it proceeds from ignorance; if that ignorance disappear by Unmeṣa, whence can that grief exist in absence of its cause?

......................म्ना सर्वक्लेशानामास्पदं ततश्च देहे या ग्लानिः अर्थाद्देहाभिमानिनः पुंसो योहर्षक्षयोऽसौ विलुण्ठिका परसंविद्द्विणापहारेण पारिमित्यदौर्गत्यप्रदा तस्याश्च ग्लानेरज्ञानतश्चिदानन्दघनस्वस्वरूपाप्रत्यभिज्ञानात्सृतिरुद्भवोऽवस्थितिश्च । तदज्ञानं प्रदर्शयिष्यमाणस्वरूपेणोन्मेषरूपेण चेद्विलुप्तं निकृत्तं तदासौ ग्लानिरज्ञानात्मनो हेतोरभावात् कुतः स्यान्न भवेदित्यर्थः । ग्लान्यभावे च देहेऽवश्यंभाविन्यो व्याध्यादिसन्तापावस्था अपि यथा यथा योगिनोऽपकृष्यन्ते तथा तथा हेम्न इवातिताप्यमानस्य कालिकापगमे स्वस्वरूपं देदीप्यत एव । एवं च देहावस्थितस्यापि सर्वदा ग्लान्यभाव एव परयोगिनो विभूतिः । यथोक्तं परमयोगिन्या मदालसया बालदारकान् प्रयोगीकुर्वत्या—

त्वं कञ्चुके शीर्यमाणे निजेऽस्मिन्देहे हेये मूढतां मा व्रजेथाः ।
शुभाशुभैः कर्मभिर्देहमेतन्मदादिभिः कञ्चुकस्ते निबद्धः ॥

(मा. पु. 25/14)

इति मितसिद्ध्यभिलाषिणो योगिनः समावेशाभ्यासरसेन देहं विध्यतो वलीपलितादिव्याधिजयो भवतीत्यपि भङ्ग्यानेन प्रतिपादितम् ।। 8 ।।

The feeling of grief, which is experienced by the man believing his body to be the self, acts as a thief inasmuch as it steals away the wealth of perfect knowledge and causes the poverty in the form of limitation. Origin and existence of grief are due to ignorance or the non-recognition of one's own real nature identical with bliss and intelligence. If the ignorance disappear, or be uprooted, by unmeṣa, the real nature of which will be described later on, then whence can this grief, without ignorance which is its cause, exist? *i.e.*, it can never exist. On the banishing of grief, the inevitable sufferings of the body, such as sickness etc., disappear and in proportion to their disappearance the real nature of the Yogī manifests itself just as the real nature of gold does when it is heated and dross disappears.

Thus, the wealth of a great Yogī consists in the perpetual absence of grief taking place even in his embodied state. As has been said by Madalasa, a Yogīni of the first order, when she addressed the young boys: "May you not be reduced to stupidity with regard to this your own worn-out dress, your own body, which deserves to be cast off! This your body is determined by virtuous and vicious acts and this your dress by pleasure etc."

This also is indirectly hinted at in this stanza that the Yogī, who desires limited powers, rises superior to the state of being wrinkled and grey-haired, when the whole of his body gets, as if by elixir, affected by the meditative practice.

अथ योऽयमुन्मेषः स किंस्वरूपः किमुपायलभ्यश्चेत्याकाङ्क्षायामाह—

Now in reply to the query: of what description and obtainable by what means is this unmeṣa which has been so frequently referred to before? The author says.

एकचिन्ताप्रसक्तस्य यतः स्यादपरोदयः ।
उन्मेषः स तु विज्ञेयः स्वयं तमुपलक्षयेत् ॥ 9 ॥

Ekacintāprasaktasya yataḥ syādaparodayaḥ,
unmeṣaḥ sa tu vijñeyaḥ svayaṁ tamupalakṣayet.

भावे त्यक्ते निरुद्धा चिन्नैव भावान्तरं व्रजेत् ।
तदा तन्मध्यभावेन विकसत्यतिभावना ॥ (वि. भै. 62)

That is to be known as unmeṣa whence the rise of another thought takes place in the mind of a man who is already engaged in one. One should introspectively know it.

इति नीत्या एकस्यां कस्यांचिदालम्बनविशेषनिभृतविकारात्मिकायां चिन्तायां प्रसक्तस्य एकाग्रीभूतस्य योगिनो यत इति तदेकाग्रताप्रकर्षोल्लसत्संवित्स्फारतस्तदालम्बननिमीलनाज्झटिति ग्रस्तसमस्तचिन्तासन्ततेरग्नीषोमाविभेदात्मनः स्पन्दतत्त्वादपर एवोदयश्चिच्चमत्मारात्मान्य एव लोकोत्तर उल्लास स्यात् स तच्चमत्कारोन्मेषकत्वादेवोन्मेषो विज्ञातव्योऽन्वेषणीयः, इत्थमेव योगिना ज्ञातुं शक्यः ततश्च स्वयमिति इदन्ताविषयत्वाभावादकृतकप्रयत्नात्मनावधानेनाहन्तयैवोपेत्यात्मनि लक्षयेत् असाधारणेन चमत्कारात्मना प्रत्यभिजानीयात् । 'यत् एकस्यां विषयविचारादिचिन्तायां प्रसक्तस्य अपरस्याश्चिन्ताया झटित्युदयः स्यात् स चिन्ताद्वयव्यापक उन्मेषः' इत्यन्ये ।। 9 ।।

The spanda principle, identical with the fire and the moon and leading to the disappearance of all the varieties of a particular thought by the sudden subsidence of the basis thereof and by the full manifestation-of-consciousness caused by the excessive concentration of consciousness in that thought, gives rise to the unearthly manifestation in the form of the bliss of consciousness in the case of Yogī who, according to the view: "Consciousness cannot shift to another object when it is already fixed in one invisible object. Then that conception matures exceedingly in the intermediate form." Is engaged or has concentrated himself in one particular idea in which all its varieties have ceased to exist owing to the strength of the basis.

The Unmeṣa be known, or recognized, in one's own self as identical with an extraordinary bliss by approaching the self through the concentration of the inartificial only, because the objectivity has totally, in this case, vanished.

Some interpret the stanza in the following way. Unmeṣa is that from which the rise of the other idea suddenly takes place in the mind of a man who is already occupied with one idea relating to a particular object and which pervades both the ideas.

इदानीं मितयोगिजनप्रयत्नसाध्यास्वपि तासु तासु सिद्धिषून्मेषपरिशीलनमात्रोदिततासु परयोगिनो हेयत्वमेव मन्तव्यमित्यादिशति—

Now, the author instructs that a great Yogī should reject those particular powers which even inferior yogīs can by their efforts, acquire and which have been roused into being by the meditation on Unmeṣa.

अतो विन्दुरतो नादो रूपमस्मादतो रसः ।
प्रवर्तन्तेऽचिरेणैव क्षोभकत्वेन देहिनः ॥ 10 ॥

Ato vindurato nādo rūpamasmādato rasaḥ,
pravartante'cireṇaiva kṣobhakatvena dehinaḥ.

From it the light, from it the sound, from it the form emanate, not long after, as a disturbance to the embodied.

अत उन्मेषादुपलक्ष्यमाणादुप्रलीयमानस्थूलसूक्ष्मादिदेहाहम्भावस्य योगिनोऽचिरेणैव भ्रूमध्यादौ तारकाप्रकाशरूपो विन्दुरशेषवेद्यसामान्यप्रकाशात्मा, नादः सकलवाचकाविभेदि-शब्दनरूपोऽनाहतध्वनिरूपो, रूपमन्धकारेऽपि प्रकाशनं तेजः, रसश्च रसनाग्रे लोकोत्तर आस्वादः क्षोभकत्वेन स्पन्दतत्त्वसमासादनविघ्नभूततावत्सन्तोशप्रदत्वेन वर्तन्ते । यदाहुः—

ते समाधावुपसर्गा व्युत्थाने सिद्धयः । (पात. सू. 3/230)

इति । एवमुन्मेषनिभालनोद्युक्तस्यापि देहात्ममानिनो योगिनो बिन्दुनादादयः क्षोभका भवन्तीत्युक्तम् ।। 10 ।।

As a disturbance and as an impediment, by granting a temporary gratification in the attainment of the spanda principle, do immediately flow forth, in the case of the Yogī in whom the attribution of I-ness to the gross and subtle forms of body has not yet vanished, from this unmeṣa, which is being referred to, the light, equal to that of the pupils of eyes in the middle of the eyebrows and the like and identical with the light of the general objective world, the sound, which is equal to that which is never

interrupted and identical with the sound as undistinguished by the variation of meanings, the form, or the light that manifests, the form, or the light that manifests things even in darkness, and the flavour, or the extraordinary taste experienced by the tip of the tongue. As the ancients say: "Those are regarded as disturbances in the state of meditation and as occult powers in Vyutthana."

This stanza implicitly refers to the fact that the light and the sound etc, are mere disturbances to the Yogī, mistaking the body for the self, even though he be exertive to introspect unmeṣa.

इदानीमत्रोन्मेषात्मनि स्वभावे देहप्रामतृतां निमज्जयति, तदाकारामपि परप्रमातृतां लभत इत्याह—

Now is explained that the Yogī, who drowns the perceptivity of the body in this real nature of unmeṣa attains to the higher stage of experiencership even in that bodied form.

दिदृक्षयेव सर्वार्थान्यदा व्याप्यावतिष्ठते ।
तदा किं बहुनोक्तेन स्वयमेवावभोत्स्यते ॥ 11 ॥

Didṛkṣayeva sarvārthānyadā vyāpyāvatiṣṭhate,
tadā kiṁ bahunoktena svayamevāvabhotsyate.

Why to speak much? This will come into experience by itself when the Yogī stands fixed as pervading all objects as at the time of desiring to see.

यथा पश्यन्तीरूपाविकल्पकदिदृक्षावसरे दिदृक्षितोऽर्थोऽन्तरभेदेन स्फुरति तथैव स्वच्छन्दाद्यध्वप्रक्रियोक्तान् धरादिशिवान्तान्तर्भाविनोऽशेषानर्थान् व्याप्येति सर्वमहमिति सदाशिववत् स्वविकल्पानुसन्धानपूर्वकमविकल्पान्तमभेदविमर्शान्तःक्रोडीकारेणाच्छाद्य यदा-वतिष्ठते अस्याः समापत्तेर्न विचलति, तावदशेषवेद्यैकीकारेणोन्मिषत्तावद्वेद्यग्रासीकारि-महाप्रमातृतासमावेशचतत्कारारूपं यत्फलं तत्स्वयमेवावभोत्स्यते स्वसंविदेवानुभविष्यति, किमत्र बहुना प्रतिपादितेन ।। 11 ।।

As the object desired to be seen manifests itself in its internal identity at the time of the indeterminate desire of seeing

which presents itself in the form of Paśyanti, so when the Yogī stands fixed in, or never swerves from, the state of unmeṣa, after pervading all objects included in the categories from earth up to Śiva as referred to in the treatment of the paths given in the Śvacchanda and other works, or, after taking this whole universe into the consideration of identity with meditation on his own determination, *i.e.* "I, like Sadāśiva, represent this whole Universe," then that fruit, which consists in the bliss of entrance into the supreme experiencership in which the objectivity has merged and which is awakened by the unification of the entire knowable, will, by itself, be, indeed, known or be experienced by one's own consciousness. It is useless to speak much on this point.

तस्योपलब्धिः सततम् इति प्रतिज्ञाय तदनन्तरमुपपादितपमुपायजातं परिशीलयतः सततं स्पन्दतत्त्वसमाविष्टत्वं सुप्रबुद्धस्य भवतीति तदनन्तप्रमेयसंभिन्नत्वादुपदेश्यहृदये स्मारयन्ननुप्रवेशयुक्त्युपसंहारभङ्ग्याह—

While winding up the description of the process of entrance, the author brings that spanda principle, being diversified by numerous objects, to the mind of the pupil to be instructed, by saying that the entrance in the spanda principle becomes always possible to the fully enlightened who meditates on the series of means discussed at the end of the enunciation 'Cognition of that is always available.'

प्रबुद्धः सर्वदा तिष्ठेज्ज्ञानेनालोक्य गोचरम् ।
एकत्रारोपयेत्सर्वं ततोऽन्येन न पीड्यते ॥ 12 ॥

Prabuddhaḥ sarvadā tiṣthejjñānenālokya gocaram,
ekatrāropayetsarvaṁ tato'nyena na pīḍyate.

The Yogī should always be exceedingly on the alert, after observing the whole Universe of objectivity with cognition. He should establish the whole in one place and then he will not be troubled by another.

सर्वदा जागरास्वप्नसुषुप्तसंविदादिमध्यान्तपदेषु प्रबुद्धस्तिष्ठेत् उन्मीलितस्पन्द-तत्त्वावष्टम्भदिव्यदृष्टिः सुप्रबुद्धतामेव भजेत् । कथं ज्ञानेन बहिर्मुखेनावभासेन सर्वं गोचरं नीलसुखादिरूपं विषयमालोक्य—

तस्माच्छब्दार्थचिन्तासु न सावस्था न या शिवः । (2/4)

इत्युपपादितदृशा विमृश्य एकत्र स्राष्टरि शंकरात्मनि स्वभावे सर्वमारोपयेत् निमीलनोन्महीलनदशयोस्तदभेदेन जानीयात्, पूर्वोपरकोट्यवष्टम्भदाढ्यान्मध्यभूमिमपि चिद्रसाश्यानतारूपतयैव पश्येदित्यर्थः । एवं च न केनचिदन्येन व्यतिरिक्तेन वस्तुना बाध्यते सर्वस्मिन् स्वात्मनः स्वीकृतत्वात् । यथोक्तं श्रीप्रत्यभिज्ञाकारेण—

योऽविकल्पमिदमर्थमण्डलं पश्यतीश निखिलं भवद्वपुः ।
स्वात्मपक्षपरिपूरिते जगत्यस्य नित्यसुखिना कुतो भयम् ॥

(उ. स्तो. 13/16)

इति ।। 12 ।।

The Yogī should always, *i.e.* at the beginning, in the middle and at the end of consciousness in the waking, the dreaming and the dreamless states, be on the alert, or should resort to full enlightenment, with the divine vision of the basis of Spanda principle fully awakened. How? By observing or by thinking over, according to the view described in: 'Hence there is the word and the meaning as cannot be identified with Śiva.' The whole range of objects such as blue and pleasure etc. with the help of cognition or with the help of external manifestation.

He should regard this whole as established in one real nature as creative and as identical with Śaṅkara or he should know this as identical with that real nature in both the states of involution and evolution. It also is implied that he should regard even the intermediate state as identical with the materialization of the bliss of consciousness by the firmness of the basis in the first and the last stages.

Thus, he will not be troubled by anything else because his own self is admitted to be present in the whole. As has been said by the author of the Śrī Pratyabhijña: "Whence can, in the world filled with his own party, there be a fear to this ever-

happy Yogī who without any doubt, O Lord, regards this whole Universe of objects as Thy body?"

'ततोऽन्येन न पीड्यते' इति यदुक्तं तत्र कोऽसावन्यः पीडकः कश्च पीड्यः, यतः शिवात्मकमेव विश्वमुक्तमित्याशङ्क्य पाशानां पशोश्च स्वरूपं निर्णेतुमाह—

The author now defines the fetters and the fettered, entertaining a doubt: who is the troubled and who the troubled referred to in 'Then he will not be troubled by any one else' because the whole Universe is said to be identical with Śiva?.

शब्दराशिसमुत्थस्य शक्तिवर्गस्य भोग्यताम् ।
कलाविलुप्तभिवो गतः सन्स पशु स्मृतः ॥ 13 ॥

Śabdarāśisamutthasya śaktivargasya bhogyatāṃ,
kalāviluptabhivo gataḥ sansa paśuḥ smṛtaḥ.

He (the real nature) is regarded as the fettered when, being shorn of his own glory by Kalā, he gets reduced to the state of being enjoyed by the group-of-Powers which proceeds from the Universe of sound.

इह योऽयं प्रकाशात्मा स्वस्वभावः शांकर उक्तः, असौ—

व्यवस्थितः करोत्येषं विश्वकारणमीश्वरः ।
सृष्टिं स्थितिं च संहारं तिरोधानमनुग्रहम् ॥ (स्व.1)

इति श्रीस्वच्छन्दशास्त्रदृष्ट्या निजशक्त्याश्लिष्टः सदा पञ्चविधकृत्यकारी स्वतन्त्रः स्पन्दललितेश्वरादिशब्दैरागमेषूद्घोष्यते । स्वातन्त्र्यशक्तिरेवास्य सनातनी पूर्णाहन्ता रूपा परा मत्स्योदरी महासत्ता स्फुरत्तोर्मिः सारं हृदयं भैरवी देवी शिखा इत्यादिभिरसंख्यैः प्रकारैस्तत्र तत्र निरुच्यते । पूर्णाहन्तैव चास्यानुत्तरानाहतशक्तिसंपुटीकारस्वीकृतादिक्षान्तवर्णभट्टारिका तत एव स्वीकृतानन्तवाच्यवाचकरूपषडध्वस्फारमयाशेषशक्तिचक्रक्रोडीकारान्तःकृतनिःशेषसर्गप्रलयादिपरम्पराप्यक्रमविमर्शरूपैव नित्योदितानुच्चार्यमहामन्त्रमयी सर्वजीवितभूता परा वाक् । एषैव भगवत इयद्विश्ववैचित्र्यचलत्तामिव स्वात्मनि प्रथयन्ती स्पन्दते इत्यर्थानुगमात् स्पन्द इति इहोच्यते । एवं चेयद्विश्वशक्तिखचितपराशक्तिसुन्दरस्य स्वात्मनः स्वरूपगोपनक्रीडया स्वात्मभित्तावेवांशांशिकया निर्भासनं भगवान् यावच्चिकीर्षति तावदेकैवाभिन्नाप्यसौ तदीया विमर्शशक्तिरिच्छात्वं प्रतिपद्य ज्ञानक्रियारूपतया स्थित्वा शिवशक्तिपरामर्शात्मकबीजयोनिभेदेन द्विधा भूत्वा वर्गभेदेन तत्कलाभेदेन च नवधा पञ्चाशद्धा च स्फुरन्ती तद्विमर्शसारैरघोरघोरघोरतरैः संवित्तिदेवतात्मभिः रूपैः प्रथमाना भगवतः पञ्चविधकृत्यकारितां निर्वहति । यथोक्तं श्रीमालिनीविजयोत्तरे—

या सा शक्तिर्जगद्धत्तुः कथिता समवायिनी ।
इच्छात्वं तस्य सा देवी सिसृक्षोः प्रतिपद्यते ॥ 3/5)
सैकापि सत्यनेकत्वं यथा गच्छति तच्छृणु ।
एवमेतदिति ज्ञेयं नरन्यथेति सुनिश्चितम् ॥
ज्ञापयन्ती जगत्यत्र ज्ञानशक्तिर्निगद्यते ।
एवं भवत्विदं सर्वमिति कार्योन्मुखी यदा ॥
जाता तदैव तद्वस्तु कुर्वत्यत्र क्रियोच्यते ।
एवमेषा द्विरूपापि पुनर्भेदैरनन्तताम् ॥
अर्थोपाधिवशाद्याति चिन्तामणिरिवेश्वरी ।
तत्र तावत्समापन्ना मातृभावं विभिद्यते ॥
द्विधा च नवधा चैव पञ्चाशद्धा च मालिनी ।
बीजयोन्यात्मकाद्भेदादद्विधा बीजं स्वरा मताः ॥
कादयश्च स्मृता योनिर्नवधा वर्गभेदतः ।
पृथग्वर्णविभेदेन शतार्धकिरणोज्ज्वला ॥
बीजमन्त्र शिवः शक्तिर्योनिरित्यभिधीयते ।
वर्गाष्टकमिति ज्ञेयमघोराद्यमनुक्रमात् ॥
तदेव शक्तिभेदेन माहेश्वर्यादि चाष्टकम् ।
शतार्धभेदभिन्ना च तत्संख्यानां वरानने ॥
रुद्राणां वाचकत्वेन कल्पिता परमेष्ठिना ।
तद्वदेव च शक्तीनां तत्संख्यानामनुक्रमात् ॥

इत्यादि । तथा

विषयेष्वेव संलीनानधोऽधः पातयन्त्यणून् ।
रुद्राणून्याः समालिङ्ग्य घोरतर्योऽपरास्तु ताः ॥
मिश्रकर्मफलासक्तिं पूर्ववज्जनयन्ति वाः ।
मुक्तिमार्गानिरोधिन्यस्ताः स्युर्घोराः परापराः ॥
पूर्ववज्जन्तुजातस्य शिवधामफलप्रदाः ।
पराः प्रकथितास्तज्ज्ञैरघोराः शिवशक्तयः । (3/33)

इति । एवं शब्दराशेः समुत्थितो वर्गनवकरूपो यो ब्राह्म्यादिदेवतावर्ग शिवसहितस्तस्य भोग्यतां पाश्यतां गतः सन् स एव शंकरात्मा स्वभावः पशुः स्मृतः आगमेषु तथोक्तः । ननु कथं भोक्ता महेश्वर इमामवस्थां प्राप्तः, इत्याशङ्काशान्त्यै विशेषणद्वारेण हेतुमाह कलीाविलुप्तविभव इति । कलयति बहिः क्षिपति पारिमित्ये न परिच्छिनत्तीति कला मायाशक्तिः, तया विलुप्तविभवः स्वमायया गूहितैश्वर्य स्थित इत्यर्थः । अथ च कलया किंचित्कर्तृत्वोपोद्वलनात्मना शक्त्या तदुपलक्षितेन कलाविद्याकालनियतिरागात्मना कञ्चुकेन विलुप्तविभवः स्थगितपूर्णत्वकर्तृत्वादिधर्मः । भवत्वेवं, भोग्यतां तु कथमसौ शक्तिवर्गस्य गतः इत्यत्रैतदेवोत्तरम् । कलाभिरकारादिवर्गाधिष्ठायिकाभिर्ब्राह्म्यादिभिस्तद्वर्णभट्टारका-धिष्ठातृभूतामिश्च श्रीमालिनीविजयोक्तदेवातरूपाभिः कलाभिरकारादिवर्णैर्विलुप्तविभवः

संकुचितोऽस्मि, अपूर्णोऽस्मि, करवाणि किंचिदिदमुपाददे, इदं जहामि इत्यादिविचित्र-किवल्पकाविकल्पकप्रतिपत्तिकदम्बकान्तरनुप्रविष्टस्थूलसूक्ष्मशब्दानुवेधकदर्थितो हर्षशोकादिरूपतां नेनीयमान इव क्षणमपि स्वरूपस्थितिं न लभते यतः, अतोऽसावुक्तरूपः, शक्तिवर्गेण भुज्यमानः पशुरुक्तः । कलया अख्यात्मयात्मनांशेन विलुप्तविभवः संकुचित इव, न तु तत्त्वतः शिवात्मा स्वभावोऽस्य क्वापि गतः, तदभावे हि स एव न स्फुरेत् । तथावभासमानैरेव कलाभिः संकुचितैः शब्दैर्ज्ञानैश्च विलुप्तविभवस्तथारूपमात्मानं न विम्रष्टुं क्षम इत्यर्थः ।। 13 ।।

This real nature or Śaṅkara, of the form of light, who has so often been described here, is proclaimed in all the revelations under such titles as Spanda, Lalita, Īśvara, and others, He is free, is always engaged in performing the five-fold act and is found always in union with His power according to the view of the Śrī Svacchanda Śāstra: "This Lord, as being the cause of the Universe thus established, performs creation, maintenance, dissolution, concealment and assimilation."

His eternal power of freedom is known in different places under such numerous designations as perfect egoity, supreme, Matsyodarī, the great being, energy, wave, essence, heart, Bhairavī, goddess, flame etc. Appearing as the mistress of the whole alphabet from 'a' to 'kṣa' encased, as it were, in the casket of the transcendental principle and the unobstructed energy, appearing in contemplation as free from gradation, although presenting itself in the form of a series of all such processed as creation, dissolution etc. pervaded by the circle-of-all-powers which is identical with the manifestation of the six paths representing the endless variety of the word and the meaning, appearing as the great ever-sounding and unutterable Mantra and appearing as forming the vitality of the whole, the supreme egoity of this real nature of Śaṅkara constitutes the highest stage of utterance.

The same supreme egoity of God is, as manifesting in its own self the activity of the various objects of this vast Universe,

referred to here under the title of spanda, according to its derivative sense of quickening. So long as God desires to effect, in the play of mystifying His own real nature, the piecemeal manifestation, on His own background, of His own self beautified by the supreme energy variegated by the numerous powers of the Universe; this, His one undifferentiated energy of thinking, reduces itself into the form of the volitional power and later on into those of cognition and action. As such, it manifests itself as two-fold according to the division of seed and matrix suggestive of Śiva and Śakti respectively. It also appears as nine-fold and as fifty-fold according to the division of classed [letter-groups] and Kalās [letters] respectively. It brings about the performance of the divine five-fold act, while appearing in several forms of the goddess of consciousness such as Aghora, Ghora and Ghoratara.

As has been said in the following passages of the Mālinīvijayottara: "That goddess, who has been described as the inseparable power of the world's Supporter, reduces herself into the form of volition when He wishes to create. Listen how she, though one, gets diversified. That power is described as the cognitive one, which in this world causes the determinate knowledge 'this knowable is thus and not otherwise.' She is known by the name of activity when she accomplishes that thing just after she has turned herself to the world of objectivity with the determination 'let this whole be thus.' This goddess, though thus appearing in two forms only, assumes endless forms, like a desire-granting gem, according to the condition of objects. Then she at once gets into the state of maternity and becomes differentiated as two-fold, nine-fold and fifty-fold under the name of the Mālinī. She appears two-fold according to the division of seed and matrix. The vowels represent the seed and the consonants beginning with 'ka' the matrix. She appears

nine-fold according to the class division. And according to the division into individual letters, she is aglow with fifty rays. Of the two the seed is called Śiva and the matrix Śakti. The octave of classes is to be known as beginning in order with Aghora. The same octave according to the division of Śakti represents that of Maheśvarī etc. O beautiful-faced One, the great Lord has made this Mālinī fifty-fold as descriptive of Rudras of that number as well as Śaktis of that number. Those are called Apara and Ghoratarī who, while embracing the Rudra souls, throw down and down the souls which are attached to sense-objects only. Those are Ghora and Parapara who cause, just as before, the attachment with the fruit of actions of mixed character and who, as such, block the path to liberation. The knowers of reality call those powers of Śiva, Aghora and Para who grant the fruit of the state of Śiva to the creatures just as before."

He, the same real nature, identical with Śaṅkara, is regarded as, or is said in the revelation to be, the fettered when He is reduced to the State of being enjoyed by, or of being a slave to, Śiva and the class of divinities such as Brāhmī etc. represented by the nine classes proceeding from the Universe of sounds. The reason is given through the medium of a qualifying phrase 'being shorn of the glory by Kalās' to remove the objection: how the experiencer, great Lord, got reduced to such a condition. Kalā denotes the power of Māyā inasmuch as the word Kalā means the one which throws out or limits in extent. He stands with His supremacy hidden by His own Māyā when divested of the glory by that Kalā.

Second Interpretation of the phrase Kalā-vilupta-vibhāvaḥ: Kalā-vilupta-vibhāvaḥ means the one whose glory is obliterated, or whose attributes of perfection and activity are concealed, by Kalā, viz. The power which evolves the limited activity, and by the sheath in the form of limited activity limited

knowledge, time, fate, and attachment as typified by Kalā. The same phrase is used as a reply to 'Even granting this, how has He been brought down to the state of slavery to the group of powers? As such, the phrase means: because He does not take rest even for a moment in His own real nature, being shorn of glory or being, as if, led and re-led into the moods of pleasure and grief etc., by Kalās, representing either the presiding deities of the groups of letters such as Brāhmī etc. or those of the individual letters, such as are prescribed in the Mālinīvijaya, under the pressure, as it were, of impressions of gross and subtle words associated with a chain of such definite and indefinite cognition as 'am attached, am limited, may do something, this I take and this I reject.'

Hence, he, being of the above nature, is said to be a Paśu or the one enslaved by the group of powers, He appears as if partially shorn of the glory or as if contracted by Kalā or non-revelation. In fact, the Paśu's real nature, as identical with Śiva, has gone nowhere, because, in absence of that, his existence cannot manifest. He cannot meditate on His own real self on having been shorn of the glory by Kalā or by the words and cognitions appearing limited in the aforesaid way.

अधुना पशुः संकुचितदृक्छक्तिबाध्यः पाश्यश्चेत्येतेद्विभजति—

Now, the author analyses how the fettered is made such and how he is put to troubles by the cognitive power when limited.

परामृतरसापायस्तस्य यः प्रत्ययोद्भवः ।
तेनास्वतन्त्रतामेति स च तन्मात्रगोचरः ॥ 14 ॥

Parāmṛtarasāpāyastasya yaḥ pratyayodbhavaḥ,
tenāsvatantratāmeti sa ca tanmātragocaraḥ.

Origination of the cognitions of the fettered marks the disappearance of the bliss of supreme immortality. By that he

loses his own independence. That origination has its object sense objects.

तस्य पशोर्यः प्रत्ययानां लौकिकशास्त्रीयविकल्पानां तदधिवासितानां भिन्नार्थज्ञानानां विकल्पानामप्युद्भवः विनाशाघ्रात उत्पादः स परस्यामृतरसस्य चिद्घनस्यानन्दप्रसरस्यापायो निमज्जनम् । उदितेषु भिन्नार्थेषुप्रत्ययेषु चिद्भूमिः स्थिताप्यपरामृश्यमानत्वादस्थितेव लक्ष्यते, तत एवमुक्तम् । तेन च प्रत्ययोद्भवोनायमस्वतन्त्रतामैति तद्वशः सम्पद्यते । यदुक्तं श्रीशिवसूत्रेषु 'ज्ञानं बन्धः (1/2) इति । श्रीमद्व्यासमुनिनापि 'मातापितृमयो बाल्ये' इति । श्रीमदालसयापि—

तातोति किञ्चित्तनयेति किञ्चित् अम्बेति किञ्चिद्दयितेति किञ्चित् ।
ममेति किञ्चिन्न ममेति किञ्चित् भौतं संघं बहुधा मा लपेथाः ॥

(मा. पु. 25/15)

इति । प्रत्ययस्योद्भवस्तन्मात्राणि तीव्रातीव्रभेदसामान्यवृत्तयो गोचरो यस्य तथाभूतो भिन्नवेद्यविषय इत्यर्थः । अनेनेदमाह यावदियं भिन्नवेद्यप्रथा तावद्बद्ध एव, यदा तूक्तोपदेशयुक्त्या सर्वमात्ममयमेवाविचलप्रतिपत्त्या प्रतिपद्यते तदा जीवन्मुक्त इति । यथोक्तं 'इति वा यस्यसंवित्तिः' (2/5) इत्यादि । एवं च यत्पूर्वमुक्तं 'तस्माच्छब्दार्थचिन्तासु न सावस्था न या शिवः' । (2/4) इत्यादि, न तेन सह 'परामृतरसापायस्तस्य यः प्रत्ययोद्भवः' (3/14) इत्यस्य वैषम्यं किंचित् ।। 14 ।।

The same origination, smacking of dissolution, in the fettered, of ideas or cognitions whether pertaining to the world or to the Śāstras or to the individual objects associated with the former, marks the disappearance, or the subsidence, of the flow of the bliss of the supreme immortality or of the conscious being. The state of supreme consciousness seems, as it were, to be absent on account of its being not contemplated, even though it exists when the cognition of individual objects takes place. Hence, it has been said so. By this origination of cognitions, this fettered soul loses independence or becomes dependent on that principle as is said in the Śrī Śivasūtra; "Cognition is the bondage." The revered Vyāsa Muni also says: "In childhood he is dependent on parents." Madalasa also refers to the same idea in "Do not indulge too much in your association with the materiality by references to father, child, mother, beloved, mine and not-mine."

The origination of cognitions takes place through quick and slow operations in general in the sphere of different objects of knowledge. The meaning is that, so long as this cognition of different individual objects is going, the man is fettered and that, when the whole of objectivity is, by the way explained before, realised as identical with his own self through the fixed knowledge, he is liberated in life. As has been said in the passage: "Or the one etc." Thus there is no disagreement between the previous passage 'there is no such state etc.' and the present 'the Origination in the fettered of the cognitions etc.'

ननु यदि प्रत्ययोद्भवोऽप्यस्य परामृतरसापायः तत्कथमुक्तं शक्तिवर्गस्य भोग्यतां गतः,—इत्याशङ्कां परिहरति—

The author now removes the objection: if the origination of cognitions in the fettered represents the disappearance of the bliss of supreme immortality, then how it is said that he becomes a slave to the group of powers.

स्वरूपावरणे चास्य शक्तयः सततोत्थिताः ।
यतः शब्दानुवेधेन न विना प्रत्ययोद्भवः ॥ 15 ॥

Svarūpāvaraṇe cāsya śaktayaḥ satatotthitāḥ,
yataḥ śabdānuvedhena na vinā pratyayodbhavaḥ.

Powers are always in readiness to conceal the real nature from the fettered, because the origination of cognitions is not possible without the association of words.

चः शङ्कां द्योतयन् तत्परिहाररूपं प्रमेयान्तरं समुच्चिनोति । अस्य पशोः स्वस्य शिवात्मनो रूपस्यावरणे भित्तिभूतत्वेन प्रथमानस्यापि सम्यगपरामर्शने तन्निमित्तं व्याख्यातरूपाः शक्तयः सततमुत्थिताः, यावद्धि परामृतरसात्मकस्वस्वरूपप्रत्यभिज्ञानमस्य न वृत्तं तावदेताः स्वस्वरूपावरणायोद्यच्छन्त्येव । यतोऽस्य यःप्रत्ययोद्भवो विकल्पकाविकल्पकज्ञानप्रसरः स शब्दानुवेधेन 'अहमिदं जानामि' इत्यादिना सूक्ष्मान्तःशब्दानुरञ्जनेन स्थूलाभिलापसंसर्गेण च विना न भवति, इति तिरश्चामप्यसांकेतिकः...........निर्देशप्रख्यः, स्वात्मनि च शिरोनिर्देशप्रख्योऽन्तरभ्युपगमरूपः शब्दनाविमर्शोऽस्त्येव, अन्यथा बालस्य प्रथमसंकेतग्रहणं न घटेत अन्तरूहापोहात्मकविमर्शशून्यत्वात् । स्थूलशब्दानुवेधमयस्तु विकल्पः सर्वस्य स्वानुभवसिद्धः ।। 15 ।।

The particle 'ca' develops the sense of doubt and introduces another statement to nullify that doubt. The powers explained hereto are ever in readiness to conceal the real nature identical with Śiva from the fettered or they serve as a means in not allowing him to properly meditate on this real nature standing as the ultimate basis. So long as the fettered does not get recognition of his own real nature identical with the bliss of supreme immortality, these powers keep themselves in readiness to hide the real nature. Because the origination of cognitions, or the flow of knowledge both definite and indefinite, cannot, in the case of the fettered, take place without the association of words either in their subtle and suppressed form, such as 'I know this' or in their gross.

Thus, even the lower creatures possess the thinking power involved in the use of sounds, such as that of inward affirmation by means of the nod of the head. Otherwise, the child cannot, properly speaking catch, for the first time, the conventionalities, because it is devoid of the power of thinking with regard to pros and cons. Ideation is known to all through self-experience as based on association with the gross words.

श्लोकत्रयोक्तमर्थमुपसंहरन्नियतः प्रमेयस्य सामान्यस्पन्दत्त्वादभिन्नतां प्रागुक्तामनुबध्नन् तत्प्रत्यभिज्ञानाप्रत्यभिज्ञानमयौ बन्धमोक्षौ, इति लक्षयति—

While completing the sense given in the three preceding stanzas and while strengthening again the previously referred to identity of this vast objectivity with the generic spanda principle, the author defines in the following the emancipation and the bondage as identical with the realisation and the non-realisation of that principle.

सेयं क्रियात्मिका शक्तिः शिवस्य पशुवर्तिनी ।
बन्धयित्री स्वमार्गस्था ज्ञाता सिद्ध्युपपादिका ॥ 16 ॥

Seyaṁ kriyātmikā śaktiḥ śivasya paśuvartinī,
bandhayitrī svamārgasthā jñātā siddhyupapādikā.

That this operative energy of Śiva, existing in the fettered, is a binder and the same, when realised as forming a path to the reality, secures the supreme power.

सेति श्लोकत्रयनिर्णीतत्वात्, इयमिति प्रमेयपर्यन्तेन रूपेण स्फुरन्ती स्वस्वभावरूपस्य चिदात्मनः शिवस्यसम्बन्धिनी स्पन्दतत्त्वात्मिका पराभट्टारिकैव विश्ववैचित्र्यावस्थितिकारित्वात् क्रियाशक्तिः प्राङ्निर्णीतदृशा शिव एव गृहीतपशुभूमिके वर्तमाना प्राणपुर्यष्टकरूपममुं कर्तृतात्मनाहन्ताविप्रुषा प्रोक्षितं कुर्वाणा तथारूपेणप्रत्यभिज्ञाय स्वरूपावारकत्वा-द्धानादानादिपरिक्लेशहेतुत्वाच्च बन्धयित्री भवति । यदा तु स्वस्य शिवात्मनो रूपस्य यो मार्गः—

शक्त्यवस्थां प्रविष्टस्य निर्विभागेन भावना ।
तदासौ शिवरूपी स्याच्छैवी मुखमिहोच्यते ॥ (20)

इति श्रीविज्ञानभट्टारकोक्तनीत्या प्राप्त्युपायः पराशक्तिस्तदात्मतयासौ क्रियाशक्तिर्ज्ञायते योगिना, यदा वा विकल्पकाविकल्पकप्रसरेऽपि शिवस्वरूपस्य स्वात्मर्नोऽशभूतमेवा-शेषवेद्यमनेनेक्ष्यते तदास्यासौ परानन्दमयीं परां सिद्धिमुपपादयति ।। 16 ।।

This active power is referred to by the antecedent 'that' because it is described in the three preceding stanzas and by the demonstrative adjective 'this' because it manifests in the form of the objectivity. It belongs to Śiva identical with consciousness and the real nature. It represents the spanda principle, is the supreme mistress and is called the power of activity as creating the endless varieties of the Universe. As existing, according to the way before discussed, in Śiva assuming, Himself, the stage of the fettered and as anointing Him, appearing as identical with a drop-of-the-egoity in the form of the limited activity, it becomes a binder. Because it causes the botheration of acceptance and rejection and because it conceals the real nature when not realised in the above manner.

When the same power of activity is realised by the Yogī as identical with the way to the reality of Śiva of with the supreme power which, according to the view of the Śrī Vijñāna Bhaṭṭāraka: "(When a man attains) the realisation of non-isolation through his entrance into the state of Śakti, then he

becomes of the here called Mukha (the face or the gate leading to unification with Śiva)." is the means to the attainment of the end; or when he, even in the flow of definite and indefinite ideas, looks upon this whole objectivity as a part of his own self identical with Śiva, then it will secure him the supreme power identical with supreme bliss.

इत्थंकारं (पशुरत्र बध्यते, वक्ष्यमाणोपायपरिशीलने न च मुच्यते, ति प्रतिपादयन् बन्धस्वरूपमुक्ष्छेदृयत्वेनानुवदति)—

Thus explaining how the individual is bound and is liberated by pursuing the means to be described, the author again describes the nature of bondage for its extirpation.

तन्मात्रोदयरूपेण मनोऽहंबुद्धिवर्तिना ।
पुर्यष्टकेन संरुद्धस्तदुत्थं प्रत्ययोद्भवम्[1] ॥ 17 ॥

Tanmātrodayarūpeṇa mano'haṁbuddhivartinā,
puryaṣṭakena saṁruddhastaduttham pratyayodbhavaṃ.

भुङ्क्ते परवशो भोगं तद्भावात्संसरेदतः ।
संसृतिप्रलयस्यास्य कारणं संप्रचक्ष्महे ॥ 18 ॥

Bhuṅkte paravaśo bhogaṁ tadbhāvātsaṁsaredataḥ,
saṁsṛtipralayasyāsya kāraṇaṁ saṁpracakṣmahe.

(The fettered), being bound up with Puryaṣṭaka, of the form of the rise of sense objects and operating through the mind, egoism and the determinative faculty, assumes dependence and experiences, as an enjoyment, the origination of cognitions issuing from that Puryaṣṭaka. He undergoes the cycle of birth and death on account of that Puryaṣṭaka. We will explain later on what causes the disappearance of the worldly existence of the fettered.

पुर्यष्टकोत्थितं भोगं भुङ्क्ते । एत एव प्रत्ययेषु सुखादिप्रत्ययोद्भवः अत एवासौ प्रत्ययोद्भवात् पशुः परवशः शब्दानुवेधक्रमेण पदे पदे ब्राह्म्यादिदेवीभिराक्षिप्यमाणः, न तु सुप्रबुद्धवत् स्वतन्त्रः तस्य पुर्यष्टकस्य भावादेव पुनःपुनरुद्बोधितिविचित्रवासनः संसरेत्

1 अस्य श्लोकस्य टीका न लब्धा ।

तत्तद्भेगोचितभोगायतनानि शरीरण्यर्जयित्वा गृह्णाति चोत्सृजति च । यतश्चैवमतोऽस्य पुर्यष्टकसंरुद्धस्य या संसृतिस्तस्या यः प्रकृष्टो लयः पुर्यष्टकात्मकमलोच्छेदेन विनाशः तस्य कारणं सम्यक् सुखोपायं प्रचक्ष्महे समनन्तरमेव ब्रूम, तथा संप्रचक्ष्महे प्रकरणेऽस्मिन् स्वयं प्रतिपादितवन्त । 'वर्तमानसामीप्ये वर्तमानवद्वा' (पा. सू. 3/3/131) इति वर्तमानप्रयोगः ।। 18 ।।

He experiences the fruit proceeding from Puryaṣṭaka. Because perception etc. take place in cognitions, hence, this hither and thither at every step by such goddesses as Brāhmī etc. through the association of words. He is not self-dependent like the fully enlightened. Due to the existence of the same Puryaṣṭaka, the various effects of his actions are again and again awakened and he undergoes cycles of birth and death or assumes and gives up bodies fit for the experiencing of particular fruits. We will immediately describe the cause, or the easy means, of the destruction, or the total dissolution, through the annihilation of the impurity of Puryaṣṭaka, of the worldly existence when bound up with that. The author has himself described that easy means in this treatise.

• The use of the present tense conveys here the sense of futurity according to the *Sūtra of Pāṇini*: "The present tense is optionally used to denote the near future."

एतत् प्रतिपादयन् आद्यसूत्रोक्तमर्थं निगमयति—

While supporting the above, the author recapitulates the sense of the first Sūtra.

यदा त्वेकत्र संरूढस्तदा तस्य लयोदयौ ।
नियच्छन्भोक्तृतामेति ततश्चक्रेश्वरो भवेत् ।। 19 ।।

Yadā tvekatra saṁrūḍhastadā tasya layodayau,
niyacchanbhoktṛtāmeti tataścaknesvaro bhavet.

But when he gets established in the one principle. Then he regulates dissolution and origination of that Puryaṣṭaka and gets sublimated into the supreme experiencership. Then he also becomes the lord of the circle.

यदा पुनरयमुक्ताः परतत्तवसमावेशोपदेशयुक्तीः परिशीलयन् एकत्र पूर्णाहन्तात्मनि स्पन्दतत्त्वे सम्यगविचलत्वेन रूढः समाविष्टस्तन्मयो भवति, तदा तस्येति पूर्वसूत्रनिर्दिष्टस्य पुर्यष्टकस्य तद्वारेणैव विश्वस्य निमीलनरेन्मीलनसमावेशाभ्यां लयोदयौ नियच्छन् प्रथमसूत्रनिर्णीतदृशा एकस्मादेव शंकरात्मन स्वभावात् संहारं सर्गं च कुर्वन् भोक्तृतामेति धरादिशशिवसान्तसमग्रभोग्यकवलनेन परमप्रमातृतां सतीमेव प्रत्यभिज्ञानक्रमेणावलम्बते । ततश्च प्रथमसूत्रनिर्णीतस्य शक्तिचक्रस्य स्वमरीचिनिचयस्येश्वरोऽधिपतिर्भवेत् । अनेनैव च देहेन महेश्वरत्वमवाप्नोत्येवेति यावत् । एवं चोपक्रमोपसंहारयोर्महार्थसंपुटीकारं दर्शयन् तत्सारतया समस्तशांकरोपनिषन्मूर्धन्यतामस्याविष्करोति शास्त्रस्य श्रीमान्वसुगुप्ताचार्यः, इति शिवम् ।।

।। इति श्रीस्पन्दनिर्णये विभूतिस्पन्दस्तृतीयो निःष्यन्दः समाप्तः ।।

When the fettered meditates upon the previously described processes of entrance in the Supreme principle and becomes thereby properly and inflexibly merged in, or identical with, that spanda principle or supreme egoity, then, by means of involutive and evaluative meditations, he controls absorption and emanation, or brings about involution and evolution, from his own real nature identical with Śaṅkara, of the Puryaṣṭaka described in the preceding Sūtra or of the Universe through the Puryaṣṭaka. He gets also sublimated into the Supreme expriencership or catches hold, by the process of recognition, of the already existing supreme experiencership by getting the collective experience of all the categories from earth up to Śiva. Then he will become the lord of the circle of powers or of the mass of his own rays described in the first Sūtra. He will in short, even in his embodied existence, attain to the state of Maheśvara.

The glorious teacher Vasugupta brings out the importance of this Śāstra as forming the essense of the great reality, which he has described at the beginning and the end of this treatise, and as towering, thereby, over the whole of the secret doctrines regarding the Śaivism.

End of the Third Section

चतुर्थो निःष्यन्दः

Section 4

ग्रन्थान्ते परमां स्पन्दभूमिं गुरुगिरं च श्लेषोक्त्या स्तौति—

In the conclusion of the present treatise the author, by the use of equivocal terminology, panegyrises the supreme state of spanda as well as the eloquent power of his own teacher.

अगाधसंशयाम्भोधिसमुत्तरणतारिणीम् ।
वन्दे विचित्रार्थपदां चित्रां तां गुरुभारतीम् ॥ 1 ॥

Agādhasaṁśayāmbhodhisamuttaraṇatāriṇīṃ,
vande vicitrārthapadāṁ citrāṁ tāṁ gurubhāratīṃ.

I offer my homage to that wonderful speech of my teacher, serving as a boat in going across the fathomless ocean of doubts, and full of such words as express many an interesting idea.

तामसामान्यां भगवतीं गुरुं 'शैवी मुखमिहोच्यते' (वि. भै. 20) इति स्थित्या शिवधामप्राप्तिहेतुत्वादाचार्यरूपाम् । अथच गुरुं पश्यन्त्यादिक्रोडीकारात् महतीं भारतीं परां वाचम्, तथा गुरोराचार्यस्य सम्बन्धिनीमुपदेष्ट्रीं गिरं चित्रां लोकोत्तारचमत्मकारूपां वन्दे सर्वोत्कृष्टत्वेन समाविशामि । अथ च सर्वावस्थासु स्फुरद्रूपत्वाद-भिवदन्तीमुद्यन्तृताप्रयत्नेनाभिवादये स्वरूपविमर्शनिष्ठां तां समावेष्टुं सुमुखीकरोमि । कीदृशीमगाधोदुरुत्तरो यः संशयः पूर्णाहन्तानिश्चयाभावात्मा विचित्रः शङ्काकलङ्कः स एव विततत्वेनाम्भोधिस्तस्य सम्यगुत्तरणे या तारिणी नौरिव तामित्युभयत्रापि योज्यम् । तथा विचित्रार्थानि नानाचमत्कारप्रयोजनानि पदानि विश्रान्तयो यस्यां परस्यां वाचि तां विचित्राणि रम्यरचनारनुप्रविष्टानि अर्थपदानि वाच्यवाचकानि यस्यां गुरुवाचि ताम् ।। 1 ।।

I offer my homage to, or find entrance into, that uncommon Guru-bhāratī which is superior to all and which is of the form of unearthly bliss; or I address that speech, through my exertion, which is greeting me, as it were, on account of its manifestation in all state and which enables a man to be fixed in the contemplation of his own reality.

The phrase 'Guru-bhāratī' may mean that supreme speech which acts as a teacher, being according to the view "The Śakti of Śiva is here called the face." The cause of the attainment of the state of Śiva. It may mean that supreme speech which, as embracing all the subsequent forms such as Paśyantī etc., is fittingly great.

The Guru-bhāratī seems, as it were, to be a boat in crossing the expansive ocean of various doubts. The ocean of doubts is originally identical with the uncertainty, or the lack of the determinate knowledge regarding supreme egoity, and is fathomless or, difficult of being crossed over. The metaphor of navigation is applicable in both the senses of Guru-bhāratī. It has for its ultimate object, or the ultimate resting place, various forms of bliss or it has various meanings and words put in an interesting arrangement.

प्रसिद्धप्रभावस्वनामोदीरणात्सम्भावनाप्रत्ययेनार्थिनः प्रवर्तयन् गूहनीयतया महाफलतामस्य शास्त्रस्य निरूपयति शास्त्रकारः—

While exhorting the seekers and while evoking their confidence in this Śāstra by putting in his own name as significant of well-established glory, the author in the following stanza describes the great fruit which this Śāstra yields when kept secret.

लब्ध्वाप्यलभ्यमेतज्ज्ञानधनं हृद्गुहान्तकृतनिहितेः ।
वसुगुप्तवच्छिवाय हि भवति सदा सर्वलोकस्य ॥ 2 ॥

Labdhvāpyalabhyameta jjñānadhanaṁ hṛdguhāntakṛtanihiteḥ,
vasuguptavacchivāya hi bhavati sadā sarvalokasya.

This wealth of knowledge always leads, as it did Vasugupta, to welfare all the people, who have with certainty enshrined this wealth, difficult of obtainment, in the cave of their hearts when obtained.

एतच्छास्त्रोक्तमेतज्ज्ञानमेव पुरुषार्थप्राप्तिहेतुत्वाद्धनमलभ्यमपि दुष्प्रापमपि लब्ध्वा

शंकरस्वप्नोपदेशसारं शिलातलादवाप्य प्रकाशविमर्शात्मकं हृदयमेव विश्रान्तः-प्रवेशावकाशप्रदत्वाद्गुहा तस्यामन्तेन निश्चयेन कृता निहितिः स्थापना येन अर्थात्तस्यैव ज्ञानधनस्य, तस्य स्वामिनः श्रीवसुगुप्ताभिधानस्य गुरोर्यथैव तच्छिवाय जातं, तद्वदधिकारिनियमसंकोचाभावात्सर्वलोकस्यापि हृद्गुहान्तकृतनिहितेर्यत्नादसामयिकात् गोपयतः दृढप्रतिपत्त्या च स्वात्मीकुर्वतः सदा शिवाय भवति नित्यशंकरात्मकस्वस्वभावसमावेशलाभाय सम्पद्यत इति शिवम् ।। 2।।

यद्यप्यस्मिन् विवृतिगणना विद्यते नैव शास्त्रे
लोकश्चायं यदपि मतिमान् भूयसोत्तानवृत्तिः ।
जानन्त्येते तदपि कुशलास्तेऽस्मदुक्तेर्विशेषं
केचित्वसारग्रहणनिपुणाश्चेतनाराजहंसाः ॥ 1 ॥

अनन्तापरटीकाकृन्मध्ये स्थिमिमृष्यता ।
विवृतं स्पन्दशास्त्रं नो गुरुणा नो, मयास्य तु ॥ 2 ॥

विशेषलेशः सन्दोहे दर्शितः पूर्वमद्य तु ।
रुद्रशक्तिसमावेशशालिनः शिवरूपिणः ॥ 3 ॥

शूरनाम्नः स्वशिष्यस्य प्रार्थनातिरसेन तत् ।
निर्णीतं क्षेमराजेन स्फारान्निजगुरोर्गुरोः ॥ 4 ॥

येषां नो धिषणोपदेशविशदा सद्दैशिकैर्दर्शिता
श्रीमच्छाम्भवशासनोपनिषदा येषां न भग्नो भ्रमः ।
ये नास्वादितपूर्विणो मृदुधियः श्रीप्रत्यभिज्ञामृतं
ते नात्राधिकृताः परैः पुनरिदं पूर्णाशयैश्चर्व्यताम् ॥ 5 ॥

शिवादिक्षित्यन्तो विततविततो योऽध्वविभवः
स्फुरन्नानासर्गस्थितिलयदशाचित्रिततनुः ।
इयद्विश्वं यस्य प्रसरकणिकासौ विजयते
परः संवित्स्पन्दो लसदसमसौख्यायतनभूः ॥ 6 ॥

॥ समाप्तोऽयं श्रीस्पन्दनिर्णयः ॥

कृतिः श्रीप्रत्यभिज्ञाकारप्रशिष्यस्य महामाहेश्वराचार्यश्रीमदभिनवगुप्तनाथदत्तोपदेशस्य श्रीक्षेमराजस्येति शिवम् ।।

श्रीमत्प्रतापभूभर्तुराज्ञया प्रीतये सताम् ।
मधुसूदनकौलेन संपाद्यायं प्रकाशितः ।।

Just as the knowledge given in this treatise led its teacher, Vasugupta by name, to his welfare, after this knowledge, difficult of acquisition and regarded as the highest wealth on account of its being a means to the attainment of all objects of human life, was obtained from, or was found on, the rock as the

essence of Śaṅkara's instruction in a dream, so does this always lead all the people in general, as there is no limitation of rules governing the recipiency, to their unification with the real nature identical with Śaṅkara, when they enshrine this wealth of knowledge in the deep recesses of the cave of their heart, and when they conceal it from the unfit and make it their own by fixed realisation.

The phrase 'Hṛdguhāntakṛtanihiteḥ' means the one has positively treasured up (the wealth of knowledge) in the heart which is identical with light and reflection and which, therefore, is treated as a cave due to its accommodation of the whole Universe.

Although the counting is not possible of the commentaries on this Śāstra and although the intelligent people are mostly indifferent by nature, yet those few critics are sure to know the special merit of my commentary, who being, as it were, the swans of intelligence, are keen enough to detect the essence.

My teacher did not like to be bracketed with the common herd of other numerous commentators, and hence, not comment on the Spanda Śāstra.

I have before given a summary statement of the chief differences in the Spandasandoha and today, because of the fervent prayer of my own pupil Sura who feels glorified by the inspiration of Rudra Śakti and who has become one with Śiva, I, Kṣemarāja, explain that Śāstra through the help of the great instruction of my own teacher. (verses 2. 3. 4.)

Those are not qualified for the study of this Śāstra, who have not acquired the intelligence purified by instruction from the right sort of teachers, whose doubts are not cleared up by the secret philosophy of the sacred teachings of the Śaivism and who, being tender of intellect, have not previously tasted

the nectar of the Śrī Pratyabhijña. This may be properly digested by the high-minded.

This supreme energy of consciousness exults in all glory as the abode of the unique and ever-manifest bliss. It represents the expansive emanation of paths from Śiva to earth and is diversified by the manifestation of various states of creation, maintenance and absorption. A drop of its current stands in the form of this Universe.

End of the Fourth Section

Here ends the Śrī Spandanirṇaya, the work of Śrī Kṣemarāja, pupil of Mahāmaheśvarācārya Śrīmad Abhinavaguptanātha, great grand pupil of the author of Śrī Pratyabhijña.

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